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Indian and Northern  
Affairs Canada

## Affaires indiennes et du Nord Canada

Governments  
Publications

# Information

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# Information

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## GOVERNMENT OF CANADA RESPONSE

TO

REPORT OF STANDING COMMITTEE ON  
ABORIGINAL AFFAIRS AND NORTHERN DEVELOPMENT -  
THE FUR ISSUE: CULTURAL CONTINUITY, ECONOMIC OPPORTUNITY

April 15, 1987



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GUIDE TO NUMBERED RESPONSES

Response

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DETAILED RESPONSES TO THE RECOMMENDATIONS OF THE  
STANDING COMMITTEE ON ABORIGINAL AFFAIRS AND NORTHERN DEVELOPMENT  
ON THE FUR ISSUE

**1. Recommendation:**

The Government of Canada issue a statement which officially recognizes the importance of the trapping industry to Canada and especially to aboriginal and northern peoples. The statement would commit the government to the preservation of the trapping industry and to working towards greater economic benefits for aboriginal and northern trappers and towards more humane standards of trapping and wildlife management.

**Response:**

The Government recognizes that trapping is an activity which is culturally and economically central to the way of life of many Canadians, particularly aborigines and those living in northern areas. The Government is committed to preserving indigenous culture and to improving economic opportunities for indigenous and northern people.

While the Government agrees on the need to protect trapping as an economic and cultural pursuit, its recent experience with the anti-sealing campaign has shown that there are limits to its effectiveness in such activities. Based on this experience, the Government recognizes that the aboriginal people of Canada and other fur industry representatives are often their own best advocates in acting to protect their resource-based economy. Accordingly, the Government will encourage and coordinate these interest groups in promoting a greater public understanding of trapping as an effective wildlife management practice and essential economic pursuit.

The development of more humane standards of trapping fur-bearing animals is in keeping with sound conservation principles and serves the interests and needs of those involved in the fur industry and general public. The Government of Canada will continue its leadership and coordinating role in this area.

**2. Recommendation:**

The federal government and particularly the Department of Indian Affairs and Northern Development assert and support the fundamental right of the aboriginal people of Canada to pursue hunting and trapping.

**Response:**

The Government has consistently supported the right of Canada's aboriginal peoples to pursue hunting and trapping.

In response to the anti-fur challenge, DIAND was allocated \$1.6 million for the period 1984-88, to consult with aboriginal organizations and to undertake information and education programs for aboriginal and northern trappers. DIAND facilitated the formation of two aboriginal organizations - Indigenous Survival International (Canada) (ISI) and the Aboriginal Trappers Federation of Canada (ATFC). In addition, \$60,000 has been provided to ISI for the development of an economic strategy to increase participation of aboriginal people in the fur industry.

Efforts to define the fundamental rights of the aboriginal peoples of Canada are also being undertaken through the land claims negotiations and the constitutional process. In both specific and comprehensive claims, DIAND supports aboriginal groups' involvement

in management and control of natural resources, establishment of wildlife advisory boards, and confirmation of hunting, fishing and trapping rights in their traditional areas.

3. Recommendation:

Social assistance programs become more flexible in order to provide start-up funding for aboriginal people who wish to adopt or return to living off the land but lack the financial means to do so.

Response:

In 1972 the Department of Indian Affairs and Northern Development obtained Treasury Board authority to use social assistance funds to generate employment for persons in, or about to be in, need of social assistance. The employment projects were to be located on reserves and under band government auspices and were to enhance the employability of participants and to produce goods and services for the betterment of the community. This program is still being used effectively in native communities.

During the spring and summer of 1985, the Regional Economic and Employment Development Program (REED), within DIAND, received approval to use social assistance in support of employment initiatives and training. In consultation with REED, the "Social Development Program" developed a formal approval mechanism for project proposals. These funding initiatives are coordinated through the Indian Community Human Resource Strategy Program.

In many regions, across Canada and the Territories, REED allocates funds for initial transportation and start up costs at the beginning of the fur trapping season, either through a special grant or a loan.

**4. Recommendation:**

Where aboriginal people wish to participate, the federal government provide funding for secondary fur industry activities such as tanning, manufacturing and retailing of articles from hides and furs.

**Response:**

The federal government has provided funding for secondary fur industries for activities such as tanning, manufacturing and the retailing of articles made from hides and furs, as well as the promotion of aboriginal cottage industries through the economic development program. Each project is assessed on its own merits and usually funded if it has the potential to become commercially viable and self-sustaining.

The Department of Regional Industrial Expansion (DRIE) is responsible for the management of a number of economic and regional development programs. Programs such as the Native Economic Development Program (NEDP) are specifically directed to northern development and to native economic development.

A Native Economic Development Program was established in April, 1984 with a four year budget of \$345 million to assist the development of economic self-reliance among Canada's aboriginal people. A native controlled advisory board oversees the operation of the program. Currently, DRIE is seeking amendments to the program that will expand the range of economic activities eligible for support.

**5. Recommendation:**

The federal government fund aboriginal cottage industries dedicated to manufacturing fur products for everyday use.

**Response:**

The federal government has provided funding for the promotion of aboriginal cottage industries through NEDP on a project-by-project basis. Each project is assessed on its own merits. Programs specifically directed to northern and native economic development have been made more flexible in terms of the range and nature of activities eligible for support. Under these programs, certain activities that could be appropriately described as "cottage industry" have received assistance.

The Government through the Departments of Indian Affairs and Northern Development and Regional Industrial Expansion will continue to support projects to manufacture fur products that show potential for commercial viability.

**6. Recommendation:**

**The federal government assign a high priority to the development of alternative traps and trapping methods by continuing to fund the trap research which is currently being undertaken by the Fur Institute of Canada.**

**Response:**

The federal government is committed to the development of more humane trapping systems. A Federal and Provincial Committee for Humane Trapping was formed in 1973 with a mandate and budget to seek realistic humane trapping systems for Canada's fur-bearing animals. This initiative has led to the construction of an extensive humane trap research facility at the Alberta Environmental Research Centre in Vegreville and the development of a program in which six scientists have been contracted to carry out research and testing on a full-time basis.

The Fur Institute of Canada and the Department of the Environment, in consultation with the Research Centre, are presently examining, modifying, testing and retesting trapping devices to meet specific criteria.

**7. Recommendation:**

**The Fur Institute of Canada involve aboriginal people in the development of alternative traps and trapping methods, thus ensuring that regional differences, such as problems associated with trapping on the tundra, are recognized.**

**Response:**

Several aboriginal organizations are members of the Fur Institute of Canada (FIC). The federal government recognizes the importance of involving aboriginal people in the development of more humane trapping methods and will encourage the FIC to respond positively to this recommendation.

**8. Recommendation:**

**As new traps are developed, the federal government consider the advisability of providing incentives for a trap replacement program in order to expedite their use.**

**Response:**

Whenever a new technological advance is introduced into an industry, there is always some reluctance on the part of that industry to adopt it. The Government recognizes that as new more humane traps are developed, there will likely be some reluctance on the part of trappers to adopt them for reasons of habit, unfamiliarity, lack of confidence in the new system, inconvenience and cost of replacement. Through trapper education courses, the Government can dispel some of this reluctance by demonstrating the efficiency and general advantages of the new systems. In addition, the Government will coordinate, in consultation with the provinces and territories, the development of a national strategy for trap replacement and/or retrofitting by industry or other jurisdictions.

**9. Recommendation:**

**The federal government, in assisting the development of alternative traps and trapping methods, formulate and adhere to a specific definition of a humane death for trapped animals.**

**Response:**

The evaluation of the humaneness of the capture or death of each fur-bearer species within the various trapping situations is an integral part of present research protocols. To "adhere to a specific definition for a humane death" could possibly have the effect of hampering research and indeed delay implementation of "improved" trapping systems.

**10. Recommendation:**

**A federal-provincial-territorial committee be established to work in consultation with the Fur Institute of Canada, the purpose being to develop and implement legislation which is consistent across the country, relating to standardized trapping methods, standardized trapper education, and mandatory trap checks.**

**Response:**

The Federal Provincial Wildlife Conference annually brings together Canada's federal, provincial and territorial wildlife ministers and officials to discuss matters affecting the management and conservation of Canada's wildlife resources. This would be an appropriate forum through which the FIC could work towards a national standardization of trapping methods and education. The FIC will be encouraged to make a positive response to this recommendation.

**11. Recommendation:**

The federal government recognize trapper education courses as legitimate employment training to enable funding to be made available through existing government programs.

**Response:**

By its very nature, trapping is a seasonal activity. However, the federal government recognizes that trapping is a legitimate occupational skill which requires many years of training if it is to be conducted professionally, humanely and as a money-making venture. The professional trapper must conserve and manage the wildlife resources upon which he depends for his livelihood or he will soon be out of business. Improved trapper education courses and greater accessibility to those courses will enhance these skills and at the same time encourage the public to understand that a well-managed trapline operated by a skilled and knowledgeable trapper is both good business and good wildlife conservation.

Some provinces and territories have implemented trapper education programs. Canada Employment and Immigration is willing to support trapper training courses where trapping is identified as a regional or local shortage occupation and where it would help long-term unemployed individuals to improve their competitiveness or learning potential in the labour market.

**12. Recommendation:**

Trapper education courses for aboriginal people include a business and tax management component to assist trappers with income management.

**Response:**

The Department of Indian Affairs and Northern Development will include a business and tax management component as part of the curricula for its trapper training courses.

**13. Recommendation:**

Government departments and agencies involved in this debate consider the advisability of compiling accurate data especially concerning the number of wring offs and non-target animals. These data should be made available to the public by qualified government personnel.

**Response:**

Data now available concerning so-called "wring offs" and non-target or unwanted fur-bearer captures is limited in its scientific credibility or is confined only to trapping situations involving carnivorous animals, e.g., wolves, foxes, coyotes, etc. However, accurate data is now being collected in the course of field trials connected with the various trap research and testing programs.

Much of the problem that exists in this area is due to the use of the conventional leghold trap deployed in "open" land sets. Current humane trap research is aimed at finding alternatives to this trapping situation and therefore reducing this problem.

The Government will support the conducting of each survey across Canada to the ability of available funding.

**14. Recommendation:**

**The Federal Government ensure that Canada's aboriginal people are given a substantial role in the management of wildlife and in the conservation of Canada's renewable resources.**

**Response:**

The Government, through the Department of Indian Affairs and Northern Development has transferred wildlife management and conservation to the individual Band Councils on their respective reserve lands as a matter of policy. In addition, the Department has made significant amendments to the comprehensive land claims policy whereby claims settlements will recognize aboriginal interests in relation to environmental matters, including water, land use and wildlife management. Under this policy aboriginal groups may negotiate membership on resource management boards and other agencies with decision-making powers.

The Department will continue to support the role of the aboriginal people of Canada in the conservation and management of wildlife resources.

**15. Recommendations:**

**The Government of Canada recognize and fund Indigenous Survival International as the aboriginal advocate in international activities to counter the anti-harvesting threat.**

**Response:**

The Government of Canada recognizes Indigenous Survival International (Canada) as the leading aboriginal agency in activities related to countering the anti-harvesting threat, particularly on the international stage. The Government of Canada recognizes ISI as a key participant in a coordinated international communications program in defense of the fur industry. The Government welcomes the successes which ISI has had in this role and will continue to provide support to the ability of available funding.

**16. Recommendation:**

The Government of Canada recognize and fund the Aboriginal Trappers Federation of Canada as the umbrella organization for aboriginal hunters and trappers in domestic activities to counter the anti-trapping threat. In this role, the organization would provide an educational service to hunters and trappers and the public at large by collecting and disseminating information on aboriginal participation in the fur industry and the amount and quality of the native fur harvest.

**Response:**

The Government of Canada recognizes the Aboriginal Trappers Federation of Canada as the lead national native organization on trapper/hunter training initiatives and will continue to support these activities to the ability of available funding.

**17. Recommendation:**

The Government of Canada continue to fund the Fur Institute of Canada to counteract the anti-trapping threat to the fur industry.

**Response:**

The Government of Canada will continue to support and share in the funding of the Fur Institute of Canada (FIC) to counteract the anti-trapping threat to the fur industry through its programs of research and development of humane trapping systems, and through its management and coordination of domestic and international public relations campaigns in defense of the fur industry.

**18. Recommendation:**

Aboriginal and non-aboriginal groups working to counter the anti-trapping threat coordinate their activities and cooperate where possible to ensure their strategies are not counterproductive.

**Response:**

The federal government agrees with this recommendation and is encouraged by the increased coordination evidenced by the key national organizations over the past two years. The Government will encourage such continued cooperation. A coordinated communications program in defense of the fur industry is particularly important in the international arena.

**19. Recommendation:**

The Fur Institute of Canada work with aboriginal organizations to encourage aboriginal involvement in other aspects of the trade besides trapping.

**Response:**

The federal government will encourage the FIC to make a positive response to this recommendation.

**20. Recommendation:**

The Government of Canada create immediately a new Interdepartmental Committee on the Fur Issue consisting of senior officials of the Departments of Indian Affairs and Northern Development, Environment and External Affairs, the Committee to be chaired by DIAND with a mandate to: develop domestic and international fur strategies; evaluate and coordinate all program and funding proposals by aboriginal and fur industry groups; be responsible for allocating all federal fur issue funding; and perform an educative function to disseminate to the public accurate information in relation to the fur issue.

**Response:**

The three departments (DOE, DIAND, DEA) identified by the Standing Committee as key to the defense of the fur trade have agreed to a restructuring of the Interdepartmental Steering Committee on Humane Trapping. The new Interdepartmental Committee on Fur will be chaired, for 1987-88, by DIAND.

Each of the three departments (DOE, DIAND, DEA) have a distinct mandate with respect to the promotion and development of the fur trade. Although each is complementary, they are to some degree dependent upon the success of the other two departmental programs. Accordingly, the new ICF will meet on a monthly basis to review new program proposals from aboriginal and fur industry groups and to ensure a continuity and compatibility in governmental efforts relating to the anti-fur controversy.

**21. Recommendation:**

**The Government of Canada provide an adequate budget to this Committee to perform its duties.**

**Response:**

The new Interdepartmental Committee on Fur (ICF) will carry out its coordinating functions within the existing budgets of the three member departments.

**22. Recommendation:**

**The Departments of Indian Affairs and Northern Development, Environment and External Affairs allocate sufficient personnel to the Interdepartmental Committee to fulfill its mandate.**

**Response:**

The new Interdepartmental Committee on Fur will carry out its functions within the staff allocations of the three departments.

Most recently, the Department of External Affairs has assigned a senior official to the position of Senior Advisor International Fur Issue, to coordinate that Department's efforts in promoting the fur industry.

**23. Recommendation:**

**The Government of Canada designate the Department of Indian Affairs and Northern Development as the lead agency in federal government activities in support of the fur industry.**

Response:

Recognizing the cultural, spiritual and economic importance which trapping and the harvesting of wild animals holds for Canada's native peoples, it is appropriate that the Department of Indian Affairs and Northern Development act as the domestic lead agency in coordinating the campaign to counter the anti-fur threat. It is also recognized that the fur controversy affects more than just aboriginal interests. In the international arena the broader interests of the fur trade as a national industry will best be served by the Department of External Affairs acting as the coordinating agency.

24. Recommendation:

The Interdepartmental Committee on the Fur Issue report within six months to the Minister of Indian Affairs and Northern Development and, through the Minister, to the Standing Committee on Aboriginal Affairs and Northern Development on its membership, progress and future directions, and thereafter annually or at the call of the Chair.

Response:

The new Interdepartmental Committee on the Fur Issue will endeavour to report on its membership, progress and future directions by the end of October, 1987, and thereafter as appropriate.

25. Recommendation:

The Minister of Indian Affairs and Northern Development establish a body to advise the Interdepartmental Committee consisting of representatives from Indigenous Survival International, Aboriginal Trappers Federation of Canada, the Fur Institute and other national umbrella fur industry representatives.

Response:

Each of the national organizations mentioned in the recommendation represents several smaller or regional groups and in some cases there are overlapping memberships - for example, Aboriginal Trappers Federation of Canada is a member of the Fur Institute of Canada. It would be appropriate to reduce duplication, and certainly facilitate the evaluation of project requests received by the three departments responsible for the defense of the fur industry, if those proposals were coordinated through an informal or formal steering committee representing industry interests. The key organizations will be encouraged to develop such an approach.

26. Recommendation:

The Interdepartmental Committee on the Fur Issue work with the fur industry in collecting data on the various facets of the industry including numbers of trappers, aboriginal participation and economic reliance on trapping.

Response:

The Fur Institute of Canada has agreed to carry out appropriate surveys and studies to improve the data relating to the numbers of trappers and the economics of trapping. The Government will assist the FIC in these studies.

27. Recommendation:

The Interdepartmental Committee on the Fur Issue increase the federal government's public education function in regard to the aboriginal fur issue and place more emphasis on dissemination of accurate documentation.

Response:

Based on the Government's experiences as a public educator during the unsuccessful defense of the Canadian sealing industry, a public education campaign on the similarly emotional issue of trapping would best be carried out by those who would be most directly affected by a collapse in the fur industry. There have been successes with this approach and the Government will continue to facilitate and support representative groups from the industry in their public education campaigns.

28. Recommendation:

The Humane Trap and Development Committee of the Fur Institute of Canada clearly define its terms of reference.

Response:

In 1983 the Fur Institute of Canada (FIC) was formed and its first order of business was to establish its Humane Trap Research and Development Committee. That Committee's terms of reference were defined and approved by the FIC Board of Directors in March, 1984.

The FIC is a federally chartered non-profit corporation, administered by an elected Board of Directors and is therefore solely responsible for its Committees and their terms of references. A funding agreement between the Department of the Environment and the FIC provides direct grants to that agency to carry out humane trapping research.

The Humane Trap Research and Development Committee of the Fur Institute develops and recommends research priorities to the FIC Board of Directors and reports on progress being made. The Committee has recently developed a five year program with an objective to identify at least one humane trapping system for each of the fur-bearer species trapped in Canada within that time.

**29. Recommendation:**

**The Canadian Wildlife Service continue to support trap research activities of the Fur Institute of Canada being conducted at the Alberta Environmental Centre in Vegreville, Alberta.**

**Response:**

The Government is committed to the development of humane traps for the capture of wild fur-bearing animals. The Canadian Wildlife Service recognizes the valuable humane trap research being carried out at the research facility now in operation at the Alberta Environmental Centre in Vegreville and will continue to support it to the ability of available funding.

**30. Recommendation:**

**The Department of the Environment play an active role in promoting the World Conservation Strategy.**

**Response:**

The Department of the Environment is a participant on the Task Force on Environment and the Economy established by the Canadian Council of Resource and Environment Ministers (CCREM) to identify measures and actions necessary to promote the principles in the World Conservation Strategy. This will be an ongoing activity as will be the annual Federal-Provincial Wildlife Conference.

**31. Recommendation:**

**The Department of the Environment support the inclusion of indigenous renewable resource activities in the World Conservation Strategy.**

**Response:**

The Department of the Environment supports the inclusion of a new folio supporting the concept of indigenous renewable resource activities in the World Conservation Strategy.

32. Recommendation:

The Department of the Environment take a higher profile in educating the public on conservation principles, and given public endorsements for the application of such principles to harvesting Canada's fur-bearing animals in accordance with sustainable use.

Response:

Numerous publications, films and slides are available to the public and media covering a vast array of wildlife conservation topics.

1987 will celebrate the centennial of wildlife conservation in Canada with many public activities. A major exhibit illustrating wildlife management in Canada will be supported by the Department of the Environment at the Conference of the Convention on International Trade in Endangered Species (CITES) to be held in Ottawa in July, 1987. This display will later tour various exhibitions across Canada.

Communication materials specifically relating to the trapping of fur-bearing animals were produced and have been provided to the Fur Institute of Canada for circulation. These materials include a 27 minute film and short videos which portray trapping in Canada and the work being done in the area of trap research and trapper education. Also a series of fact sheets has been prepared and has had wide circulation in Canada, the United States of America, Europe and the United Kingdom.

33. Recommendation:

The Department of Indian Affairs and Northern Development designate personnel and financial resources in order to carry out its mandate to take lead responsibility for the federal government's domestic pro-fur activities.

Response:

The Department of Indian Affairs and Northern Development recognizes the importance of fur harvesting activities to aboriginal and northern Canadians and actively supports the promotion of pro-fur activities. DIAND has committed personnel and resources to these efforts and will continue to do so within the ability of available funding.

34. Recommendation:

The Department of External Affairs undergo an attitudinal change in favour of recognizing the legitimacy of trapping as an economic activity, and actively promote the fur industry in overseas posts.

**Response:**

The Government of Canada recognizes the legitimacy of trapping as an economic activity and supports the taking of animals for fur, based on humane and responsible trapping practices.

The Department of External Affairs has been highly supportive of the Canadian fur industry through trade development activities; diplomatic activity to influence other governments' policies and consistent encouragement to the various sectors of the industry to develop and implement a coordinated international communications program in defense of the fur trade. External has worked closely with various bodies in organizing and sponsoring trade missions, assisting with trade shows, finding potential trading partners in numerous countries, and counselling the industry on ways to improve their export performance. On the diplomatic front, foreign posts monitor the situation in their respective territories on a continuing basis, ensure that they have the appropriate contacts and are thus ready to use traditional diplomatic means to influence foreign government attitudes. With respect to the international public argument, External Affairs has assisted various fur interest groups to present their views.

External Affairs shares the concern of the industry that Canada's international fur trade interests could be jeopardized by animal rights activists. The experience of the recent anti-sealing debate has demonstrated that industry representatives can be much more effective in promoting the fur industry than can government officials. Accordingly, the Department of External Affairs will not act as the international spokesperson for the fur industry. However, the Department has an important role to play in assisting the industry in its communications program.

To be effective, the Canadian fur trade requires an appropriate strategy based on a professional assessment of actual attitudes in key countries towards fur and the taking of animals. In this connection, External Affairs is contributing to the cost of attitudinal research and professional guidance in the United Kingdom and the United States. The Department will continue to fund the development and implementation of a coordinated international communications strategy in defense of the fur trade to the limit of available funding. Canadian posts abroad will assist industry representatives in the implementation of this program.

The Department of External Affairs has appointed a senior officer as the Chairman of the International Fur Issues Committee to work full-time on fur-related issues.

35. Recommendation:

In cooperation with the fur industry, the federal government provide appropriate briefings to External Affairs personnel in the home office and overseas to assist them in providing the facts about trapping to the international public.

Response:

External Affairs welcomes the recommendation that appropriate briefings be provided to its officials in order that they will be better able to assist the industry in its communications efforts. To this end industry/government briefings will be arranged for all posts in Europe and the United States.

36. Recommendation:

The Department of External Affairs make facilities and other assistance available in its overseas embassies to aboriginal and fur industry representatives to counter the threat to the fur industry posed by the animal rights campaign.

Response:

Overseas embassies provide briefings and other support to visiting fur interest representatives from Canada. The facilities (offices, telephones, etc.) that are made available to other business interests are also available to them. However, it is the responsibility of the fur interest groups to establish a permanent presence in another country if that is their desire. Embassies can only provide such facilities on a temporary basis.

Visiting fur interest representatives will continue to be given the use of embassy facilities in the same manner as other visiting businesses and External Affairs will continue to offer briefings and whatever other logistical support is appropriate.



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## 1988 Northern Science Award Winner

Father Mary-Rousselière of the Oblates of Mary Immaculate is a resident of Pond Inlet, Northwest Territories, and has devoted his life to the North.

In 1965, twenty-eight years after entering the priesthood, Father Mary-Rousselière received his master's degree in anthropology from the Université de Montréal. As an archaeologist, Father Mary-Rousselière had already contributed extensively to the scientific and cultural preservation of Arctic history through his excavations in the North. His subsequent work has added greatly to our knowledge of the Dorset culture and its relationship with other cultures in the Arctic, and has earned him the respect of archaeologists and students throughout America and Europe, several of whom have travelled to Pond Inlet to study and learn from his research.

For many years, Father Mary-Rousselière has edited ESKIMO, a periodical published biannually by the Diocese of Churchill, Hudson Bay. Many of its articles are written by Father Mary-Rousselière and relate to Inuit culture. His editorials, his contributions and his selection of material have made ESKIMO an important source and permanent record of information about the North and its peoples.

Father Mary-Rousselière is an accomplished photographer and film-maker. He made one of the first TV documentaries on the North and his work has been published in NATIONAL GEOGRAPHIC. He also collaborated with Professor A. Balikci in the production of the Netsilik film series - a seventeen part documentary recording the traditional life of the Inuit. One of his three books is a collection of northern photographs.

His fluency in Inuktitut enabled him to prepare a comprehensive report for the National Museum of Canada on Inuit string figures, and to prepare and publish Qitdlarssuaq, an outstanding account of the migration of a group of Inuit from Baffin Island to Greenland in the last century.

For many years Father Mary-Rousselière represented the Northwest Territories on the Historic Sites and Monuments Board of Canada, where his advice and knowledge of northern history proved invaluable.





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**DR. WILLIAM O. PRUITT Jr.**  
1989 Northern Science Award Winner

William O. Pruitt, Jr. is a Professor of Zoology at the University of Manitoba in Winnipeg. Referred to as "the snowman" by his colleagues and students, Dr. Pruitt is also called the Father of North American Boreal Ecology and has spent much of his life actively studying one of Canada's most plentiful natural resources -- snow.

Dr. Pruitt received his doctorate from the University of Michigan in 1952 after which he involved himself in research and teaching in Alaska. After moving to Canada in 1965, Dr. Pruitt taught at Memorial University of Newfoundland for four years before accepting a position with the University of Manitoba in 1969.

Since arriving in Winnipeg, Dr. Pruitt has fostered and developed a growing interest in boreal ecology -- particularly as it pertains to snow. This includes the study of the subnivean qualities of snow (its insulating properties and carbon dioxide levels) and the study of mammals which inhabit an environment covered in snow.

In 1973, Dr. Pruitt founded the University of Manitoba Taiga Biological Station, located in the boreal forests of Atikaki Provincial Park about 240 kilometres northeast of Winnipeg. Still in charge of the station, Dr. Pruitt not only encourages his students to visit but also makes it a prerequisite for the courses he teaches in Mammalogy and Boreal Ecology.

In Canada, snow research has not been granted the same priority that it has in other northern climes. Dr. Pruitt does not view this lack of interest as a detriment. Instead he espouses, "Canada is unique. We still have a wilderness and the opportunity to study what a complete ecosystem can do."

In addition to his work at the University of Manitoba, Dr. Pruitt has published extensively in both scientific journals and popular publications. He is also part of a network of circumpolar scientists, including Scandinavians and Soviets who regularly exchange research findings.





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## INDIAN ACT ALTERNATIVES -- BACKGROUNDER

### History

The groundwork for legislative alternatives to the Indian Act can be found in the work carried out over several years by Indians across the country and officials of the department of Indian Affairs and Northern Development during the Lands, Revenues and Trusts Review. The Review was the most fundamental analysis of the Indian Act ever conducted and identified issues of concern to Indian people, exploring options to address them.

The impetus, indeed challenge, for the work now being prepared by Indian leaders respecting legislative alternatives was provided by the Prime Minister, when he announced the Native Agenda on September 25, 1990:

The Indian Act is largely unchanged since the Victorian Age. It fosters Indian dependency on the state, frustrates Indian self-sufficiency and undermines Indian self-respect. It diminishes Indians and non-Indians alike.

The challenge, in effect, was how best to embark on a new relationship between Indian governments and the Government of Canada. That challenge is being met by Indian leaders. Central to the creation of the new relationship is the necessity to find workable alternatives to the paternalistic Indian Act. The Indian Act Alternatives initiative commenced by First Nations, whereby proposals for legislative change are being developed by Indians themselves, is strong indication that the new relationship is taking shape and taking hold.

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### Developments

There are six areas of legislative change currently under review by Indian leadership. These are:

- ◆ Indian optional lands management
- ◆ Indian forestry management
- ◆ Indian governance and elections
- ◆ Indian taxation tribunal
- ◆ Indian law registry and gazette
- ◆ Indian moneys

These six legislative initiatives are at various stages of development. The "Chiefs' Proposal on New Optional Land Legislation" has been presented to the Government of Canada by Westbank Band Council Chief Robert Louie. The remaining proposals will be submitted to the Minister as work is completed.

The authors of the proposals have consulted with bands across the country, and will continue to do so as their work proceeds towards a draft legislative form.

The government, specifically the Minister of Indian Affairs and Northern Development, will also consult widely with both Indians and non-Indians to promote the new relationship and these specific legislative proposals that will help shape it.

At the heart of this historic and cooperative undertaking is the shared belief by government and Indians in two essential facts: the Indian Act is a paternalistic piece of legislation, demeaning both to the government that administers it and Indian people who are controlled by it; and, a new relationship is being developed based on an initiative undertaken by Canada's First Nations with financial and technical support from government.



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NEW OPTIONAL LAND LEGISLATION -- BACKGROUNDER

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## History

While the Native Agenda, announced by the Prime Minister September 25, 1990, provided the window for Indian proposals for alternative legislation to the Indian Act, the genesis of the work by Chief Robert Louie and his fellow Chiefs began two years ago.

Chiefs participated in many of the land management workshops of the Lands, Revenues and Trusts Review conducted by the department of Indian Affairs and Northern Development.

Part of the Chiefs' work also involved a review of the department's policy on the delegation of land management authority by the Minister to First Nations under Sections 53 and 60 of the Indian Act. With DIAND officials, Chiefs reviewed which authorities have been delegated and other that could be.

The Chiefs also studied the department's policy for funding delegated land management authority from the Minister and developed the rationale and supporting documentation for a new funding approach which has been accepted by Treasury Board.

The Chiefs also reviewed the Indian Act, identifying problems of paternalism, ambiguity, inconsistency and contradiction. The Chiefs concluded, as has the government, that the Act is a 100-year-old antiquated document, a fundamentally flawed and totally inadequate legislative foundation for First Nations' land management in the 21st century.

## The Proposal

Chief Louie and his working group of Chiefs have submitted to the Minister of Indian Affairs and Northern Development a proposal modifying the current relationship and detailing the components of optional lands legislation to bring about fundamental change. In essence, that change would mean that those sections of the Indian Act pertaining to land management would no longer apply to First Nations opting into new lands legislation.

There are four main elements the Chiefs have developed for optional land legislation. The following is excerpted from the Chiefs' proposal on New Optional Lands Legislation:

- 1) New lands legislation must be developed consistent with specific guiding principles to recognize First Nations' authority to resume jurisdiction over their lands. The new legislation must:
  - ◆ be a First Nations' initiative
  - ◆ be optional and, therefore, at the discretion of First Nations to determine if and when they wish to exercise the powers available
  - ◆ not prejudice aboriginal rights
  - ◆ not prejudice treaty rights and treaty lands
  - ◆ not prejudice constitutional rights, nor be seen as an alternative to constitutional change, nor in any way jeopardize future constitutional change
  - ◆ provide jurisdictional protection of First Nations' lands
  - ◆ not affect existing individual and collective rights and interests in reserve lands
  - ◆ provide appeal and redress mechanisms to protect individual and collective rights and interests in reserve lands
  - ◆ accommodate land management systems unique to individual First Nations
  - ◆ define any remaining Ministerial responsibility
  - ◆ provide the resources required by First Nations to manage their lands, and
  - ◆ not prejudice the right of First Nations to benefit from government programs.

2) A Chiefs' Steering Committee has been established to develop the components of new optional lands legislation for presentation to the Government of Canada. The components of this new optional lands legislation should meet the following criteria:

- ◆ recognition of the inherent rights of First Nations to exercise all of the legislative and executive land management powers required for effective governance and control of lands, resources and associated revenues
- ◆ recognition of the right of each First Nation to choose:
  - whether to manage its reserve lands pursuant to the Indian Act or, alternatively, pursuant to new optional lands legislation
  - which reserves to manage pursuant to the new optional lands legislation
  - whether or not to accept a transfer of title to the lands which it will govern pursuant to new optional legislation
  - which specific land management powers to resume
  - the range of expropriation powers to exercise, and the manner in which those powers are to be exercised
  - whether to exercise land management powers either through standard "packages" of land management structures and procedures or through particular government structures, organizations and procedures unique to that First Nation
  - which, if any, of the governing structures and organizations of the First Nation will acquire legal capacity.
- ◆ provision of the following safeguards for First Nations and their lands:
  - continued protection of reserve lands from seizure under legal process
  - prohibition against the taking of lands of a First Nation by local authorities without the consent of the First Nation
  - immunity for elected and appointed officials of First Nations' governments
  - appropriate means of appeal and redress, such as aboriginal tribunals with quasi-judicial powers
  - continuing Ministerial responsibility for any adverse consequences of land transactions undertaken in the past by the department pursuant to the Indian Act

- ♦ provision of an adequate statutory basis for an official registry of First Nations' lands under the control of First Nations, and
- ♦ an ongoing commitment by the Government of Canada to provide adequate resourcing for land management by First Nations.

3) The Chiefs' Steering Committee will discuss the Chiefs' proposal and any future draft legislation with the leaders of those First Nations who express interest in new optional lands legislation.

4) The Chiefs request a response from the Prime Minister and the Minister of Indian Affairs committing the Government of Canada to the Chiefs' proposed legislative development process consistent with their evolving government-to-government relationship.



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## BACKGROUND

### OBJECTIVE

The objective of the new Canada/Yukon Economic Development Agreement is to establish a framework for facilitating the co-operative planning and implementation of projects and programs designed to strengthen, develop, expand and diversify the economy of Yukon.

### PROGRAMMING AREAS

The federal government and the Government of Yukon have jointly reviewed the economic circumstances and opportunities in the Yukon, and have identified areas where funding will be considered for development initiatives. Co-ordinated programming is being considered in the priority areas of renewable resources, mineral resources, forestry, tourism, small business, and economic development planning.

Science and technology, human resources and environmental initiatives will be developed, where appropriate, in the context of the individual priority areas.

### FRAMEWORK AGREEMENT

The EDA is a long-term (5 years), bilateral federal-territorial agreement which sets the framework under which the two governments work together in support of regional economic development.

The EDA is essentially an enabling or umbrella agreement which sets out general objectives, a coordinating structure, and the provision for further instruments for specific initiatives - subsidiary agreements and memoranda of understanding. Programming and financing for these initiatives will be set out in subsidiary agreements now referred to as Cooperation Agreements.

## COOPERATION AGREEMENTS

The framework agreement allows Canada and the Government of Yukon to enter into subsidiary agreements called Cooperation Agreements. These Cooperation Agreements provide for coordination of existing federal and territorial policies, programs or activities in support of an agreed priority. They also identify new programs and the financial assistance each government will commit to them.

Each Cooperation Agreement includes:

- A. a specification of the activities and responsibilities of each level of government with respect to proposed initiatives;
- B. the division of costs between each government and the maximum amount to be incurred;
- C. provision for a Management Committee, consisting of equal federal and territorial representation. The Council for Yukon Indians will be a member of each Management Committee.
- D. provisions for evaluations, environmental review, and public information.

Programming will support identified employment and income opportunities, sectoral information development, market development, demonstration projects, and strategic business initiatives.

Initiatives must support sustainable development as part of the strategic long-term objective to strengthen and stabilize territorial economies. They will not be aimed at short-term economic relief.

Where appropriate, program design will be coordinated with the Canadian Aboriginal Economic Development Strategy (CAEDS) and will be designed to stimulate uptake in smaller and remote communities.

Eligibility and funding criteria will be varied to adapt to the different needs in communities at different stages of economic development.

Contribution funding will be available to facilitate strategic initiatives that would otherwise be unable to start without financial support from the program.

## HISTORY

### **1984-1989**

The first Canada-Yukon EDA was signed in 1984 providing up to \$26.4 million for various programs. Cost-sharing arrangements varied for each individual sub-agreement:

Mineral Resources (\$3.9 million; 90:10 federal-territorial cost-share);

Renewable Resources (\$4.2 million; 90:10);

Economic Development Planning (\$0.7 million; 90:10);

Tourism (\$10 million; 80:20)

Small Business (\$4.6 million; 70:30)

Mining Recovery (\$3.0 million; 100:0)

### **1989-90**

A one-year agreement was signed by the Minister of IAND and the YTG. This agreement, worth \$2.3 million (70:30 federal-territorial cost-share), provided programming assistance for mineral resources, renewable resources, and economic development planning.

### **1990-91**

A second one-year agreement was signed worth a total of \$ 2.7 million (70:30 cost-share). Tourism programs were included, in addition to the three 1989-90 programs.





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## BACKGROUNDER

### Governance and the Kanesatake Community

In 1876, the parliament of the new Dominion of Canada passed its first consolidated Indian Act. Under this legislation and a subsequent order-in-council in 1899, duly elected Band Councils were considered to be the only legitimate, representative voice of Indian bands in Ontario, Quebec and the Maritime provinces. The Act defined procedures for elections based on the European model of government, but also recognized, subject to ministerial approval, elections according to Indian custom.

The Indian Act was amended in 1951 to change the elective system and its application. The Kanesatake Band was excluded from the new orders-in-council because the lands at Oka are Crown Lands -- and not an Indian Reserve within the meaning of the Indian Act. Since then, a de facto custom system of selection has been used by the Oka Band..

In 1969, following a general meeting, the band chose to adopt a hereditary system of selecting a council of eight chiefs, headed by a Grand Chief, in accordance with a traditional method known as **The Six Nations Traditional Clan System**. Four years later, DIAND conducted a general survey to determine the preferred system of governance and leadership selection within the community. Of 289 band members, 258 responded to the questionnaire. The majority supported the clan system of selection, and based on this clear direction, DIAND confirmed the continued recognition of the traditional chiefs as the governing body.

As time passed, band members became less supportive of the custom election process. In 1988, some 200 band members indicated to the department that they would prefer to follow electoral provisions in the Indian Act. Accordingly, a referendum was scheduled to determine the band's wishes.

Controversy arose over the authority of the Minister to call a referendum where the band was under custom, and who the rightful leaders of the band would be pursuant to band custom. This led to litigation and the postponement of the referendum until there could be a full hearing of the issues. The matter was to have been heard in the Federal Court of Montreal in January 1991.

In 1990, the issue of fair and accountable representation was raised again, and DIAND participated in negotiations between three different groups (the Mohawk Council of Kanesatake, the Committee for Change and the League for Democracy). The objective of these discussions was to arrive at a consensus regarding the selection of an electoral system.

### **TRADITIONAL SYSTEM OF HEREDITARY CHIEFS OF KANESATAKE**

The Iroquois Confederacy originally consisted of five nations sharing similar cultural and language characteristics. The nations were the Mohawk, the Seneca, the Cayuga, the Oneida and the Onondaga. A sixth Iroquois nation, the Tuscarora, joined the Confederacy in 1710. Today, we know this union as the "Six Nations".

All of the Confederacy chiefs were men, but they were chosen and could be removed by clan women. Once elected, a Confederacy chief held office for life, unless he was removed for having committed a serious offence or became too ill or infirm to remain in place. While the power to make decisions as chiefs gave men an important role, the power to name and remove Confederacy chiefs gave women an important voice in Iroquois political life also. Thus, the political organization took into account the interests of men, women, clans and the tribe.

The Confederacy Council traditionally consisted of 50 chiefs. Nine of the chiefs were from the Mohawk tribe: three from the Turtle Clan, three from the Bear Clan, and three from the Wolf Clan. Among the Mohawks, the Turtle Clan was esteemed the most noble. Today, the Hereditary Council of Kanesatake consists of eight council chiefs and a Grand Chief who represents the Turtle Clan.

The traditional system has been modernized to meet the needs of the current members of the community of Kanesatake. Since 1986, Kanesatake clan mothers have nominated six successive councils. The current Band Council is led by Grand Chief George Martin.

### **THE KANESATAKE MOHAWK COALITION**

The coalition, chaired by Jerry Peltier, consists of: The Kanesatake League for Democracy (led by Crawford Gabriel); The Committee for Change (led by Bertha Bonspiel); The Mohawk Council of Kanesatake (the former band council, led by Clarence Simon); and C-31 Status Indians (led by Philippe Quevillon).

In October 1990, a federal attempt to initiate negotiations for the transfer of land acquired during the Oka crisis failed when none of the factions making representations to the Minister of Indian Affairs and Northern Development to act on behalf of Kanesatake had a clear mandate from the community. Minister Siddon issued a call to the Kanesatake Band Council, the Coalition and the Mohawk Traditional Longhouse to demonstrate the support they had within the community. On November 6, Minister Siddon informed Jerry Peltier that he was prepared to commence negotiations with the Coalition based on the popular support they were able to secure (some 400 community members signed a petition in support of the Coalition). The Minister also invited the Kanesatake Band Council and the Longhouse to participate in negotiations, an offer which was later declined.

The Coalition assumed the task of preparing for, and carrying out, negotiation sessions with the Government of Canada. Under a Framework Agenda negotiated between the Coalition, the province of Quebec and the federal government, they were also charged with conducting community information sessions. These sessions were to lay the groundwork for ratification of the Framework Agenda. Throughout the process, attempts to persuade the other Mohawk interests to participate continued. Ultimately, however, it was clear that no action could be taken until a plebiscite was conducted.

## **THE TRADITIONAL LONGHOUSE**

Mohawk Longhouse Traditionalists have historically refused to recognize an elected community government.

Led by Chief Sampson Gabriel, a condoled Chief of the Confederacy, the Traditional Longhouse has disagreed with the carrying out of a plebiscite and has refrained from participating in any of the Coalition's initiatives. Despite the group's unwillingness to take part in many of the measures proposed to date to address the governance problem, the government remains interested in the Longhouse's proposal for a healing process that would enable all factions to resolve common problems.

## Conseillers en élections canadiennes

La maison Conseillers en élections canadiennes est dirigée par deux anciens directeurs généraux des élections -- **M. Harry Goldberg**, le directeur général des élections pour la Colombie-Britannique de 1980 à 1990, et **M. Dermot Whelan**, qui a occupé un poste similaire à Terre-Neuve de 1980 à 1991.

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## Canadian Election Consultants

Canadian Election Consultants is headed by two former senior provincial electoral officers -- **Harry Goldberg**, the Chief Electoral Officer for British Columbia from 1980 to 1990 and **Dermot Whelan**, the Chief Electoral Officer for Newfoundland from 1980 to 1991.



# information

## NOMINATIONS À LA COMMISSION CANADIENNE DES AFFAIRES POLAIRES

Le ministre des Affaires indiennes et du Nord canadien, M. Tom Siddon, a dévoilé le 16 septembre 1991 le nom des membres du conseil d'administration de la Commission canadienne des affaires polaires.

La présidence sera assumée par **M. Whit Fraser**, journaliste et ancien animateur de l'émission «*This Country*» réalisée par le réseau anglais de Radio-Canada. M. Fraser possède une vaste expérience de journaliste dans le Nord et il a habité les Territoires du Nord-Ouest pendant onze ans. Il a contribué à donner le coup d'envoi à la diffusion en langues autochtones et il a aidé à faire connaître les réalités du Nord au reste du pays.

Outre le président, le conseil d'administration comprendra deux vice-présidents, Dr. Louise Filion et M. Doug Heyland, et neuf autres membres. En plus d'avoir fait leur marque en sciences humaines et en sciences, ces personnes ont déjà travaillé dans les régions polaires du Canada.

La Commission a été fondée par suite de préoccupations sur l'état de la recherche sur les affaires polaires au Canada. Le mandat de la Commission consiste à :

- surveiller dans quelle mesure les Canadiens et la communauté internationale connaissent les régions polaires;
- favoriser la collaboration nationale et internationale au chapitre des recherches circumpolaires afin de rehausser l'image internationale du Canada sur le plan des affaires polaires;
- promouvoir les recherches et la diffusion des connaissances sur le Nord et encourager les établissements et les organismes nationaux à appuyer cette cause;
- renseigner les Canadiens ainsi que les organismes, les établissements et les associations du pays sur les recherches qui ont trait aux régions polaires;
- conseiller le ministre des Affaires indiennes et du Nord canadien sur n'importe quelle question liée aux régions polaires.

Pour s'acquitter de son mandat, la Commission organisera, parrainera et financera des conférences, des ateliers et des réunions. La Commission mettra en place le Réseau canadien d'informations polaires qui sera le principal outil pour distribuer des informations concernant les régions polaires. De plus, elle subventionnera des études spéciales portant sur des sujets touchant les régions polaires et rédigera un rapport annuel de ses activités qui sera déposé devant le Parlement.

La Commission aura un bureau dans la région de la Capitale nationale ainsi qu'au moins un autre dans le Nord, à l'endroit dont le conseil d'administration conviendra.

## COMPOSITION DE LA COMMISSION CANADIENNE DES AFFAIRES POLAIRES

**M. Whit Fraser, Président:** Anciennement animateur de l'émission «This Country», une réalisation du réseau anglais de Radio-Canada, présentée sur les ondes de Newsworld, M. Fraser possède une vaste expérience de journaliste dans le Nord canadien. De plus, il a habité les Territoires du Nord-Ouest pendant onze ans. Il a contribué à donner le coup d'envoi à la diffusion en langues autochtones et, dans ses reportages, il a sensibilisé les gens du reste du pays aux changements qui façonnaient le Nord.

**Mme Louise Filion, Vice-présidente:** Mme Filion est directrice du Centre d'études nordiques de l'Université Laval depuis 1986. Elle jouit d'une solide expérience dans le domaine de la recherche sur le Nord et particulièrement dans le domaine de l'écologie et de la paléoclimatologie du Nouveau-Québec.

**M. Doug Heyland, Vice-président:** Depuis 1989, M. Heyland travaille au sein de l'*Institut de recherche scientifique des Territoires du Nord-Ouest* à titre de directeur général et de conseiller scientifique. Il possède une vaste expérience dans le Nord. Il a d'ailleurs établi un important réseau entre les chercheurs de cette région.

**M. Montague Alford, membre du conseil d'administration de la Commission:** M. Alford, qui a été agent en hydrométrie à la Division des relevés hydrologiques d'Environnement Canada à Whitehorse, est maintenant à la retraite. Depuis longtemps un résident du Yukon, il est membre de l'Ordre du Canada et a participé à des expéditions au Canada, en Alaska et dans l'Antarctique.

**M. Lloyd Barber, membre:** Recteur de l'université de Régina, M. Barber se distingue en tant qu'économiste, éducateur et administrateur. Tout au long de sa carrière, il a porté un intérêt particulier aux affaires autochtones.

**M. Marc Beaudry, membre:** M. Beaudry est présentement le directeur de la programmation de la Division scolaire de la Rivière Rouge au Manitoba. Il a déjà vécu aux Territoires du Nord-Ouest et au Yukon et s'intéresse de façon active au Nord canadien et aux questions autochtones.

**Mme Margaret Boone, membre:** Depuis 1986, Mme Boone est directrice de l'École d'études infirmières à l'Université Lakehead en Ontario. Elle s'intéresse aux affaires autochtones et circumpolaires et préside un comité de l'Université Lakehead portant sur les études nordiques.

**M. Gerald Lock, membre:** Professeur au département de génie mécanique à l'université de l'Alberta, M. Lock a réalisé de nombreuses recherches dans le Nord. En 1977, il s'est vu décerner la Médaille du Jubilé de la reine Elizabeth II.

**M. George Miller, membre:** Vice-président du service de la recherche et du développement de la firme NOVA Corporation en Alberta et président de la société NOVA HUSKY Research Corporation, M. Miller a oeuvré au sein du secteur privé en tant qu'administrateur et chercheur en chimie.

**Mme Elizabeth Apak Rose, membre:** Mme Rose est membre de la Société inuit de télédiffusion. Elle s'occupe des affaires culturelles inuit et fut longtemps éducatrice dans les Territoires du Nord-Ouest.

**M. John Stager, membre:** Ancien vice-doyen de la Faculté des arts de l'université de la Colombie-Britannique, M. Stager est le président-fondateur de l'Association universitaire canadienne d'études nordiques. Il a réalisé des recherches dans l'Arctique pendant des dizaines d'années.

**M. Marc-Adélard Tremblay, membre:** Professeur émérite d'anthropologie à l'Université Laval, M. Tremblay est un grand théoricien sur le Nord et a été président de l'Association universitaire canadienne d'études nordiques et de la Société royale du Canada.



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**SUMMARY OF AGREEMENT  
BETWEEN  
THE INUIT OF THE NUNAVUT SETTLEMENT AREA  
AND  
HER MAJESTY THE QUEEN IN RIGHT OF CANADA**

**1993**



## Foreward

The Tungavik Federation of Nunavut (TFN) representing 17,500 Inuit of the central and eastern Northwest Territories (N.W.T.) and the Government of Canada, with the participation of the Government of Northwest Territories, have negotiated a land claim agreement to settle the comprehensive land claim initiated by the Inuit in 1976. Comprehensive claims are based on Aboriginal peoples' traditional use and occupancy of the land. Settlement of these claims provides Aboriginal peoples with lasting protection for their land-based interests and eliminates uncertainty about Aboriginal rights that have not been dealt with by treaty or legislation.

The agreement, reached after more than a decade of negotiations, is a modern day treaty which will provide certainty for Inuit and other Canadians respecting ownership and administration of land and resources in an area that covers one-fifth of Canada's land mass. Under the Agreement, Inuit exchange their undefined Aboriginal rights and title to lands and resources in the Nunavut Settlement Area for defined rights which will be protected by the Constitution of Canada. The rights and benefits that Inuit will receive include:

- title to approximately 350,000 square kilometres (136,000 square miles) of land, of which approximately 36,000 square kilometres (14,000 square miles) will include mineral rights;
- the right to harvest wildlife on lands and waters throughout the Nunavut Settlement Area;
- a guarantee of the establishment of three National Parks in the Nunavut Settlement Area;
- equal membership with government on new institutions of public government established through the Agreement to manage the land, water, offshore and wildlife of the Nunavut Settlement Area, and to assess and evaluate the impact of development projects on the environment. These public institutions include the Nunavut Wildlife Management Board (NWMB), the Nunavut Water Board (NWB), the Nunavut Impact Review Board (NIRB) and the Nunavut Planning Commission (NPC);
- capital transfer payments of \$1.148 billion, payable to Inuit over 14 years (\$580 million in 1989 dollars with interest);
- a share of royalties that government receives from oil, gas and mineral development on Crown lands;
- where Inuit own surface title to the land, the right to negotiate with industry for economic and social benefits from non-renewable resource development;
- measures to increase Inuit employment within government in the Nunavut Settlement Area, and increased access to government contracts; and
- \$13 million for a Training Trust Fund.

As well, the Agreement commits the federal government to introduce legislation for consideration by Parliament to create the Nunavut Territory and the Nunavut Territorial Government.

In addition to the rights and benefits provided for Inuit, the Agreement outlines provisions applying to other Aboriginal peoples and other Canadians to protect their rights and interests in the Nunavut Settlement Area.

This summary of the Agreement is for information purposes; in case of discrepancies, the Agreement itself will prevail.

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## Article 1 – Definitions

Definitions of terms used in the agreement.

## Article 2 – General Provisions

This section provides that:

- the Agreement will be a land claims agreement under Section 35 of the Constitution Act, 1982,
- close consultation between the government and the Inuit shall take place in preparing and amending legislation to implement the Agreement,
- in exchange for the rights and benefits in the Agreement, the Inuit of the Nunavut Settlement Area, as represented by the Tungavik Federation of Nunavut (TFN), will cede any Aboriginal claims and title they may have to lands and waters in Canada,
- any other existing or future constitutional rights that the Inuit may have are not affected, and the ability of Inuit to benefit from government programs is not affected, and
- the transfer of powers from Canada to the territorial government will not be restricted, provided Inuit rights, set out in the Agreement, are not touched.

## Article 3 – Nunavut Settlement Area

The boundaries of the settlement area are defined as shown on the attached map.

## Article 4 – Nunavut Political Development

The Government of Canada will recommend to Parliament, legislation to establish a new Nunavut Territory with its own Legislative Assembly and public government.

TFN and the two governments have negotiated a political accord which deals with the types of powers, financing, and the time limits to establish and operate the Nunavut government.

## Article 5 – Wildlife

All wildlife harvesting and management is subject to principles of conservation. Inuit will have preferential harvesting allocations including rights to harvest to meet their basic needs as determined by a harvest study. Inuit will also have economic opportunities related to guiding, sports lodges and commercial marketing of wildlife products. The instrument of wildlife management will be a Nunavut Wildlife Management Board, with equal Inuit and government/public membership plus a chairperson. The Board will oversee the harvest of wildlife. It will be empowered to make management decisions subject to refusal by

appropriate Ministers for conservation, public safety and certain other matters. Provision is made for wildlife harvesting by non-Inuit.

### **Article 6 – Wildlife Compensation**

Inuit will be entitled to compensation where developers cause provable damage to property or equipment used in wildlife harvesting, or present and future loss of income, or loss of wildlife harvested for personal use by claimants. Where a developer and the Inuit are unable to agree upon compensation for damages, within 30 days of a claim being made, either party can refer the claim to the Surface Rights Tribunal which will determine liability and compensation. These provisions apply to onshore and offshore development and to shipping directly associated with development. Liability for damage or loss from transit shipping will be as provided in laws of general application.

### **Article 7 – Outpost Camps**

Inuit will be able to establish and occupy outpost camps on Crown lands where they have wildlife harvesting rights.

### **Article 8 – Parks**

At least three National Parks (Auyittuq, Ellesmere Island, North Baffin) will be established in the Nunavut Settlement Area within a three or four-year period following the Agreement. The government will work with Inuit on the establishment of other National Parks. Inuit and other local residents shall be included in the planning of the National and Territorial Parks in the claims area. Prior to the establishment of a National or Territorial Park, Inuit and the federal or territorial governments, respectively, are to conclude impact and benefit agreements dealing with such matters as training, hiring and business opportunities. As well, Inuit will receive first choice on certain contract and business opportunities related to the establishment, operation and maintenance of park facilities. Information about the parks in the claims area will also be available in Inuktitut, and Inuit history relating to the parks will be recognized.

### **Article 9 – Conservation Areas**

Provisions of the National Parks agreement dealing with impact and benefit agreements, management plans, economic opportunities, information in Inuktitut and recognition of Inuit history, will apply in general to conservation areas, which include national wildlife areas, migratory bird and wildlife sanctuaries and other reserves and sites of biological, ecological or historical significance.

## Article 10 – Land and Resource Management Institutions

Provision is made to establish the following land and resource management institutions, required by the Agreement, within a certain time.

- (a) Surface Rights Tribunal (within six months of ratification of Agreement),
- (b) Nunavut Impact Review Board (within two years of ratification of Agreement),
- (c) Nunavut Planning Commission (within two years of ratification of Agreement), and
- (d) Nunavut Water Board (within two years of ratification of Agreement).

## Article 11 – Land Use Planning

This Article outlines the structures and process to develop and implement land use plans in the Nunavut Settlement Area. The provisions include principles which will guide the development of land use plans and specify the structure and roles of a Nunavut Planning Commission (NPC). The NPC will have major responsibility for developing land use plans and monitoring compliance with land use plans. The NPC will have an equal number of members nominated by government and Inuit with a chairperson. Appropriate government departments and agencies would be responsible for the implementation of land use plans.

## Article 12 – Development Impact

This Article provides for establishing an institution of public government called the Nunavut Impact Review Board (NIRB). NIRB would screen project proposals to determine whether there is a need for a review of environmental, social or economic impacts. If NIRB determines that a review is required, the Minister will refer the proposal either to the Federal Environmental Assessment Review Office (FEARO) or to NIRB. However, there is to be no duplication of reviews.

Where NIRB conducts a review, it would determine if the proposal should proceed and, if so, with what terms and conditions. It would then issue a report to the Minister. The Minister has the overriding authority to approve or reject projects in the national or regional interest or to modify terms and conditions that are more difficult than necessary to reduce impacts to an acceptable level. NIRB will issue a project certificate containing terms and conditions accepted or varied by the Minister. NIRB may be assigned project monitoring functions.

NIRB will have an equal number of government and Inuit nominees and a chairperson. FEARO panels operating in the Nunavut Settlement Area will contain at least 25 percent Inuit nominees and 25 percent territorial government nominees.

### Article 13 – Water Management

A Nunavut Water Board (NWB) will be established with responsibilities and powers over use and management of water in the Nunavut Settlement Area. The NWB will have responsibilities at least equivalent to the present Northwest Territories Water Board and will contribute to the development of land use plans as they concern water. The NWB will have an equal number of government and Inuit nominees and a chairperson.

### Article 14 – Municipal Lands

The Agreement ensures that municipal boundaries include lands required for municipal needs. It specifies the way in which municipal governments in the Nunavut Settlement Area will hold and control municipal lands in relation to Crown lands and Inuit lands. The provisions allow municipalities to continue restrictions on the sale of land, provided this measure is approved by the residents through a referendum held by the second anniversary date of the ratification.

### Article 15 – Marine Areas

This Article extends the application of various parts of the Agreement to marine areas, including wildlife rights and management, land use planning, impact development, resource royalty sharing, parks and conservation areas and certain other elements. Inuit will not be able to own seabed as part of their land selections. In recognition of Inuit interest in migratory species outside the marine area of the claim, Inuit will be involved in wildlife management, harvesting and research matters in Hudson Bay, James Bay, Davis Strait, Baffin Bay and other adjacent marine areas.

### Article 16 – Outer Land Fast Ice Zone – East Baffin Coast

The boundary of the Nunavut Settlement Area on the East Baffin Coast will follow the twelve-mile limit of the territorial sea. However, wildlife harvesting, development impact, land use planning and resource royalty provisions will also apply in a defined outer land-fast ice-zone beyond the territorial sea, along a portion of the Baffin coast.

### Article 17 & 18 – Purpose and Principles for Identification of Inuit Owned Lands

These Articles were used to guide the negotiation of Inuit Owned Lands.

### Article 19 - Title to Inuit Owned Lands

This Article defines Inuit Owned Lands and provides for title to be held in two forms: fee simple including mineral rights, or fee simple excluding mineral rights. Inuit are also guaranteed special access to carving stone. The total land quantum (amount of land Inuit will own) is at least 352,191 square kilometres (135,990 square miles) allocated by region as follows:

(i)	North Baffin	- 86,060 sq. kilometres	- (33,230 sq. miles)
(ii)	South Baffin	- 64,745 sq. kilometres	- (25,000 sq. miles)
(iii)	Keewatin	- 95,540 sq. kilometres	- (36,890 sq. miles)
(iv)	Kitikmeot East	- 36,970 sq. kilometres	- (14,275 sq. miles)
(v)	Kitikmeot West	- 66,390 sq. kilometres	- (25,635 sq. miles)
(vi)	Sanikiluaq	- 2,486 sq. kilometres	- ( 960 sq. miles)

Of the total land, approximately 36,000 square kilometres (14,000 sq. miles) which will include mineral rights.

### Article 20 - Inuit Water Rights

Use of water on Inuit Owned Lands will be subject to normal regulatory approvals by the Nunavut Water Board. Public rights to navigation, innocent passage on water and use of water, for domestic and emergency purposes, are not affected by these provisions. Access to, and use of waters by, subsurface developers is also provided for in this Article. Subject to these rights, Inuit will have the exclusive right to the use of water on Inuit Owned Lands.

Inuit will be entitled to compensation if development adversely affects the quality, quantity or flow of waters through Inuit Owned Lands. Compensation will be determined by the Water Board if developers and Inuit do not agree on an amount.

### Article 21 - Entry and Access

As a general principle, access to and across Inuit Owned Lands will occur only with the consent of Inuit. Certain public rights of access to and across Inuit Owned Lands are guaranteed, subject to conditions set out in the Agreement. As well, government agents, employees and contractors will have a right to enter, cross and remain on Inuit Owned lands for legitimate government purposes without fee. Provision is also included for government to acquire sand and gravel on Inuit Owned Lands. The provisions provide for existing third-party interests on Inuit Owned Lands to continue and describe the rights and obligations the Inuit will assume regarding such interests.

Third parties with subsurface interests are assured necessary access to or across Inuit Owned Lands by consent of Inuit or through an independent Surface Rights Tribunal. The tribunal will have authority to issue entry orders and determine compensation payable to the surface rights holder. As well, other commercial operators may cross Inuit Owned Lands with Inuit consent, or by order of the Surface Rights Tribunal where the access is essential and other means of access are impractical. Provision is made for expropriation of Inuit Owned Lands under existing legislation subject to Governor-in-Council approval and the payment of compensation. A ceiling of 12 percent has been set on the amount of Inuit Owned Lands that can be expropriated. Government may expropriate two percent of Inuit Owned Lands for public transportation purposes without compensation in any land use region.

### **Article 22 – Real Property Taxation**

Within municipalities, Inuit Owned Lands that have improvements or lie within approved sub-divisions are subject to property taxes. Outside municipalities, Inuit Owned Lands that have improvements are subject to property taxation. Unimproved lands are exempt from such taxation. Structures associated with traditional activities, such as wildlife harvesting, are not considered improvements for taxation purposes.

### **Article 23 – Inuit Employment Within Government**

A process is outlined to increase Inuit participation in government employment in the Nunavut Settlement Area. This objective will be pursued through an Inuit labour force analysis which would be followed by the development of Inuit employment plans and pre-employment training. Efforts will be made to increase Inuit recruitment and promotion through measures designed to remove systemic and other barriers to employment.

### **Article 24 – Government Contracts**

Government will take steps in its contracting policies and bidding processes to assist Inuit firms, and firms employing Inuit, to compete for government contracts in the Nunavut Settlement Area. This will be carried out without added costs on government, and the need to continue such provisions will be reviewed within 20 years.

### **Article 25 – Resource Royalty Sharing**

Inuit will be paid annually 50 percent of the first \$2 million of resource royalties received by government, and five percent of any additional resource royalties received by government, within the Nunavut Settlement Area.

### Article 26 – Inuit Impact and Benefit Agreements

Inuit will have the right to negotiate employment, training and other benefits with the developer of a major development project prior to work beginning. A major development project is one that involves the development or exploitation by industry, or a Crown Corporation, of non-renewable resources under Inuit Owned Lands, or water power generation or water exploitation projects in the settlement area, where such projects involve more than \$35 million (1986 dollars) in capital costs or 200 person years of employment over five years. The definition does not include exploration activity. A process of arbitration is set out where the Inuit and the developer cannot agree on a range of benefits. Negotiated or arbitrated agreements will be in the form of a contract between the Inuit and the developer of a major project. Government can ensure that such benefit agreements do not undermine the projects or prejudice the ability of others to receive benefits.

### Article 27 – Natural Resource Development

Prior to opening lands for petroleum exploration, government will consult with Inuit on terms and conditions to be attached to new exploration rights. Prior to exploration, development and production of petroleum, and prior to development and production of resources other than petroleum on Crown lands, developers will be required to consult with Inuit on a range of social, economic and environmental issues identified in the provisions.

### Article 28 – Northern Energy and Mineral Accords

The territorial government will include Inuit as part of the territorial government team to develop and implement northern energy and mineral accords.

### Article 29 – Capital Transfers

Capital transfer payments will be made to a Nunavut Trust established by Inuit totalling approximately \$1.14 billion over a 14 year pay-out schedule following signing of the Agreement. TFN negotiation loans will be repaid during this period.

### Article 30 – General Taxation

The capital transfer payments to the Nunavut Trust will not be taxed, but the Nunavut Trust, and the recipient of the capital or income from the Trust, will be subject to tax laws of general application.

Income from Inuit Owned Lands will be taxable under laws of general application, subject to provisions for calculating costs and proceeds of initial acquisition and disposition of lands and depreciable property.

### **Article 31 – Nunavut Trust**

A Nunavut Trust will be established to receive, on behalf of the Inuit, the capital transfer payments and resource royalty payments from Canada. Laws of general application will apply to the Trust, apart from the Rule against Perpetuities. Provisions are included to ensure democratic control and accountability to Inuit.

### **Article 32 – Nunavut Social Development Council**

Government will provide Inuit with an opportunity to participate in the development of social and cultural policies and in the design of social and cultural programs and services, including their method of delivery within the Nunavut Settlement Area. A Nunavut Social Development Council shall be established by Inuit, as a non-profit corporation, to promote Inuit interests in the social and cultural area. It may carry out its mandate through research, information dissemination, consultation with public government bodies, and provision of advice to Inuit and government in these areas. It will also prepare an annual report to territorial and federal ministers on the state of Inuit culture and society.

### **Articles 33 & 34 – Archaeology and Ethnography**

In these two Articles, various rights are provided for Inuit with respect to the identification, protection and conservation of archaeological sites and specimens. In addition, government is to establish a permit system with respect to the protection, excavation and reporting of archaeological sites. An Inuit Heritage Trust is to be established to help the conservation, restoration and display of sites and specimens. Government agencies will, subject to guidelines, honour requests of the Trust to obtain archaeological specimens, ethnographic objects and archival materials found in the Nunavut Settlement Area.

### **Article 35 – Enrolment**

This Article recognizes that Inuit are best able to determine who is an Inuk and entitled to be enroled and benefit under the Agreement. To be enroled, a person must be recognized as an Inuk under Inuit custom or Inuit law, and be associated with a community or the Nunavut Settlement Area. In addition, individuals must be Canadian citizens, and may only benefit from one Canadian land claim agreement. A Community Enrolment Committee (CEC) will be established in each community to decide who meets the criteria. A CEC decision may be appealed to a Nunavut Enrolment Appeals Committee (NEAC). Decision of the NEAC would be final.

### Article 36 - Ratification

The article sets out the method of approval of the Agreement by the Parties to the Agreement. The Agreement will be considered as ratified by the Inuit when:

- (1) a majority of eligible Inuit voters in each of the regions approve the Agreement, and
- (2) TFN signs the Agreement.

The government will ratify the Agreement by signing it and by bringing into force legislation ratifying the Agreement.

### Article 37 - Implementation

An Implementation Plan, developed by the parties, provides an ongoing process for Inuit and the Government to plan for and monitor the implementation of the Agreement. An Implementation Panel shall be established by the parties within sixty days of ratification to provide direction on implementation. As well, an Implementation Training Plan will be developed to address the training requirements of Inuit for the implementation of the Agreement. The Federal Government shall pay \$4,000,000 to the Nunavut Trust to fund certain Inuit Implementation costs, and \$13,000,000 to the Implementation Training Trust to provide training as identified in the training plan.

### Article 38 - Arbitration

An Arbitration Board will be created to resolve disputes arising from the Agreement.

### Article 39 - Inuit Organizations

Tungavik will be established as the principal Inuit organization for implementation of the Agreement. This article explains the Tungavik's relationship to Inuit and its powers and authorities in respect to the implementation of the Agreement, and the designation of other Inuit organizations to perform functions under the Agreement.

### Article 40 - Other Aboriginal Peoples

The Agreement does not affect any rights of other Aboriginal peoples under section 35 of the Constitution Act and provides a variety of protections for continued wildlife harvesting, land use and overlapping interests of other Aboriginal peoples who use land and waters in the Nunavut Settlement area.

**Article 41 – Contwoyto Lake Lands**

This article identifies two parcels of land in the Contwoyto Lake Area totalling 220 square miles to be owned by Inuit. These lands are outside the Nunavut Settlement Area but have been traditionally used by Inuit.

**Article 42 – Manitoba and Marine Area East of Manitoba**

This article provides for Inuit wildlife harvesting in the marine areas they traditionally and currently use, east of Manitoba.



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**HIGHLIGHTS FROM NOTES FOR REMARKS**

**BY**

**THE HONOURABLE RONALD A. IRWIN**

**MINISTER OF INDIAN AFFAIRS AND NORTHERN DEVELOPMENT**

**AND**

**THE HONOURABLE ANNE McLELLAN**

**THE FEDERAL INTERLOCUTOR FOR THE METIS AND NON-STATUS INDIANS**

**TO A MEETING OF**

**FEDERAL-PROVINCIAL-TERRITORIAL MINISTERS**

**AND ABORIGINAL LEADERS**

**ON IMPLEMENTATION OF THE INHERENT RIGHT OF**

**SELF-GOVERNMENT**

QUEBEC CITY, QUEBEC

MAY 17, 1994



**CHECK AGAINST DELIVERY**

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## **Remarks by the Honourable Ronald A. Irwin:**

### **On the inherent right:**

*"My government has taken the position that the inherent right is an existing section 35 right, and we acknowledge that the courts may well give that right some enforceable content. But we do not believe that the courts are likely to prescribe chapter and verse on Aboriginal self-government."*

*"The inherent right is about political relationships; it is about working out new jurisdictional arrangements among Aboriginal, federal, provincial and territorial governments, arrangements that are tailored to meet the unique needs of Aboriginal communities."*

*"We cannot expect the courts to write out self-government agreements for us: that is our job, and we cannot simply pass the buck to the courts on such a critical task."*

*"While nothing prevents Aboriginal people from seeking answers on the inherent right from the courts, I do not believe that litigation would be a fruitful approach."*

### **On negotiations:**

*"It is clear to me that negotiations are the only practical way to establish new political relationships and implement the inherent right."*

*"There is simply no way to develop a single definition or a single model that will meet the needs of all Aboriginal people and all situations."*

*"We must establish credible, efficient and legitimate negotiation processes."*

### **On the Charter:**

*"The federal government strongly believes the Charter should apply to all Canadians. I believe that it will be almost impossible to maintain public support for Aboriginal self-government unless we can ensure that the individual rights of all Canadians, Aboriginal and non-Aboriginal, are respected and protected."*

*"The inherent right should be exercised within one Canada."*

### **On implementation of the inherent right:**

*"I recognize and accept that there must be sufficient legal certainty over the agreements ultimately reached on self-government. For this reason I am prepared to consider protecting self-government agreements as new section 35 treaties, as additions to existing treaties, or as part of land claim agreements. Such an approach would be a continuation of the historic relationship between Aboriginal people and the Crown which has been largely based on treaty-making processes."*

*"I am prepared to sit down with interested provinces, territories and Aboriginal groups to further explore these ideas – indeed to develop specific, concrete recommendations for implementation processes that I can take to my cabinet colleagues for consideration this fall."*

*"My bottom line is that any process must have a practical focus, have clear priorities, and be designed to produce meaningful results within a set timeframe."*

**On financing:**

*"The financing of Aboriginal self-government should be a shared responsibility of federal, provincial and Aboriginal governments. Given the wide diversity of circumstances, financing will have to be negotiated. There is no simple financing model that will fit everyone."*

**Remarks by the Honourable Anne McLellan:**

**On negotiations:**

*"I strongly share the view that getting on with practical negotiations to implement self-government is our common objective. Court imposed "solutions" are high risk and expensive for all concerned. And at the end of the day, the courts would likely urge us to work out a fair and reasonable accommodation, inevitably through negotiations."*

**On Metis and off-reserve Aboriginal people:**

*"Another unavoidable reality is the different circumstances in which Métis and off-reserve Aboriginal people live...Faced with this diversity, I think we have to be flexible in implementing self-government, taking different approaches in different circumstances."*

*"For example, self-government institutions may, in some cases, be appropriate on a province-wide basis. In other situations, agreements may be designed to respond to the needs of specific communities or to address particular sectors such as child welfare or education. Furthermore, the needs of Aboriginal people in urban areas will require unique approaches."*

**On implementation of the inherent right:**

*"Implementing self-government for Aboriginal people with no land base – whether in urban areas, in rural or remote communities – is a complex undertaking and will require a concerted, long-term commitment by all governments and Aboriginal people. It will affect the jurisdictions and responsibilities of other governments and other Canadians."*

*"In all cases, however, the Aboriginal people directly affected should determine their own priorities, including how and when they want to negotiate implementation of their self-government arrangements."*

**On the discussion process:**

*"I would like to reiterate that the views and ideas which Minister Irwin and I have set out are not final positions on the part of the federal government. We want to discuss these ideas further, both at this meeting and over the rest of the discussion period. We are prepared to extend the discussion process by two to three months if necessary."*

*"It is our hope that by the early fall we have the benefit of everyone's views and be in a position to seek the direction of our cabinet colleagues on how best to proceed. At that time we would also be prepared to seek guidance on any specific proposals or process initiatives which may be suggested."*

**On working in partnership:**

*"I would like to end by emphasizing two key messages - first, it is time for us to move ahead, it is time for action and practical results. Second, the only way in which we will make progress is if we are committed to work in partnership and in an open and co-operative fashion. I can assure you that the federal government is prepared to do both."*

The full text of the speech is available upon request.

A backgrounder on regional initiatives related to self-government is attached.

For further information:

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## BACKGROUNDER

### CANADIAN ARCTIC CONTAMINANTS ASSESSMENT REPORT (CACAR)

The *Canadian Arctic Contaminants Assessment Report* (CACAR) is a major scientific report that summarizes the results of leading edge research conducted from 1991 to 1997 by the Northern Contaminants Program (NCP) of the Department of Indian Affairs and Northern Development (DIAND). This 400-page, scientific report has been summarized in *Highlights of the Canadian Arctic Contaminants Assessment Report: A Community Reference Manual*, which is intended for northern, front-line community professionals who deal with contaminants issues and information in their communities. It is cross-referenced to the full, scientific report.

CACAR focuses on the types of contaminants that may be found in the Canadian North's traditional, country foods (wildlife obtained through hunting, fishing and trapping): mainly organochlorines, metals and radionuclides. It does not address in detail contaminants from local sources or issues such as global warming, ozone depletion, or acid rain. The following is a brief overview of the key points in the report.

#### What is the Northern Contaminants Program (NCP)?

In 1991, Canada established the NCP to address a specific Arctic human health issue: contamination of traditionally harvested foods with persistent, toxic substances which build up in wildlife over time. The NCP measures contaminant levels in the North, looks for contaminant sources and pathways, and at what happens when they arrive. The Program assesses the risk to northern ecosystems and human health, and provides information to assist northerners in making informed decisions about their food use. The NCP also pursues international agreements and cooperation to control contamination globally. Northern Aboriginal organizations participate in all aspects of the program, from research to management. Research results are explained to communities, and their feedback in turn provides focus for future research plans.

#### Are there contaminants in northern wildlife?

Contaminants have been detected in all components of the Arctic food chain. Contaminant levels among wildlife are largely related to feeding habits, with predatory animals having higher levels than those which feed on plants. Age, quantity of fatty tissues, reproduction, and migration to contaminated areas outside the Arctic are other important factors that may influence contaminant levels.

The key contaminants of concern in northern food chains are organochlorine (OC) pesticides (e.g. toxaphene, chlordane and DDT), and industrial chemicals (e.g. PCBs). The primary source of OCs to the North is atmospheric transport from other countries. OCs are mainly found in fatty tissues of predatory animals high in the food chain and have been found at elevated levels in marine mammal fat and burbot (fish) liver. Levels of OCs are very low in land animals and most fish. There are no major differences in OC concentrations in wildlife across the Arctic, although OCs in caribou and polar bears appear to be somewhat higher in the east than in the west. The slight differences may be related to major air current pathways which carry contaminants into the North. OC levels in Canadian arctic wildlife are lower than levels in comparable species from industrial and agricultural regions of the world.

The key heavy metal contaminants in northern food chains are lead, cadmium and mercury. Elevated levels of mercury have been found in freshwater fish, while elevated levels of cadmium have been detected in caribou and marine mammals. This is largely related to natural sources of mercury and cadmium in Northern rocks and soils. However, human-made sources are thought to cause increases in general environmental levels of mercury in recent years. Research suggests that humans and certain marine mammals may have natural defences that enable them to change mercury to non-toxic forms in their bodies.

Levels of human-made radionuclides are quite low in northern people and wildlife and are not considered a health concern for northern people and animals.

### **How do contaminants travel to the North?**

The main route of transport is via air currents from industrial/agricultural sources principally in Europe, Asia and North America. Organochlorines can travel to the Arctic in multiple cycles of evaporation, transport by air and condensation. Called the "grasshopper effect", this can allow these types of contaminants to quickly travel great distances. Transport by air can occur in a matter of days. Metals and radionuclides, however, are thought to travel by only a single "hop", consisting of release, transport by winds and deposition. Therefore, they do not travel as far as OCs. Contaminants are also transported via ocean currents and rivers which are important in cycling contaminants through the environment.

### **What are the health issues and why is a traditional diet important?**

CACAR reports that contaminants in the northern food chain are not thought to pose a direct threat to the health of adult humans. Contaminant levels in traditional foods are low enough that a single serving, or even many servings, will not make someone sick. It is a person's lifetime accumulation of contaminants which must be considered in health risk assessments. Lifetime stores of contaminants in pregnant women are of particular importance since the developing fetus is sensitive to the effects of contaminants. Research indicates that developmental effects include possible immune system suppression as shown by a higher incidence of ear infections in infants and lower achievement on tests of learning ability and memory.

The benefits of consuming traditional foods have been found to be vital to the health, nutrition

and culture of northerners. At present, the effects of not consuming traditional foods are considered to be more serious than the possible risks associated with their consumption. Research has shown that contaminant levels in people vary with their diets. People whose diets include animals higher up the food chain tend to have higher contaminant levels than those whose diets consist mainly of plants and plant-eating animals. People who eat large quantities of marine mammal fat tend to have relatively higher organochlorines and mercury levels than people who eat land animals and fish. For these reasons, people in southern Canada generally have lower contaminant levels in their bodies than northerners. People who wish to lower their contaminant intake can consume traditional food species that are lower in fat, but still high in nutritional content (such as caribou and fish), while moderating their intake of marine mammal fat. Boiling and broiling can also decrease the contaminant content by decreasing the fat content in these foods.

Assessing one's risk to any hazard requires making a personal choice. This means calculating the risks and benefits in the context of one's lifestyle as a whole. Consider the example of cadmium in caribou. While cadmium has been found at somewhat elevated levels in caribou liver and kidney, caribou meat is considered a nutritious country food choice. Eating this food is an integral component of Northerners' lifestyles. Compare this in the context of a known human health risk. It is known that smoking is the major source of human exposure to cadmium. In smokers, the contribution of cadmium from food is negligible. The most important aspect in making these decisions is that choices are made on an informed basis. The NCP, in publications such as CACAR, provides Northerners with the information they request to enable them to make their own informed decisions.

### **What is Canada doing to reduce these contaminants?**

Reduction of contaminant levels in the North requires international action because most of the contaminants entering the Arctic come from other countries. The quantities of these chemicals that are already in the environment and the long time it takes for them to break-down mean that it will take some time before Arctic levels decline. However, there is evidence that international controls can bring improvements. Levels of lead, for example, have shown dramatic declines in the Arctic atmosphere since the elimination of lead additives in gasoline.

The data presented in CACAR has provided the scientific substantiation for the need for international action. The case has been strengthened by the inclusion of this information in a circumpolar report completed by eight Arctic countries which was released at a meeting in Tromso, Norway on June 2, 1997. Canada has played a leading role in using this information to achieve international action on contaminants reaching the Arctic. Legal agreements for control of persistent organic pollutants and heavy metals in much of the northern hemisphere are being negotiated under the United Nations Convention on Long-range Transboundary Air Pollution. Negotiations for a global agreement on persistent organic pollutants will begin in 1998, under the United Nations Environment Programme.

Northern fish and wildlife play a critical role in the nutritional, social, cultural and economic well-being of northern Aboriginal peoples. The need to protect these traditional food sources, and the benefits and way of life they represent, is a driving force behind the NCP's and Canada's leadership role in demanding international action on contaminants.

### **Is more information available?**

For more information, consult the CACAR *Highlights* report, available from DIAND's headquarters and northern regional offices listed below. Please note that the comprehensive, 400-page CACAR document is also available but is intended for a primarily scientific audience. Copies will also be available in depository libraries across Canada.

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DIAND  
June 1997

# information

## Aboriginal Place Names

November 1997

### **A** boriginal place names contribute to a rich tapestry

The map of Canada is a rich tapestry of place names. These names reflect the diverse history and heritage of the nation. Many of the country's earliest place names draw on Aboriginal sources. Before the arrival of Europeans, First Nations and Inuit gave names to places throughout the country to identify the land they knew so well, and with which they had a strong spiritual connection. For centuries, these names that described the natural features of the land, or commemorated significant historical events, passed from one generation to the next.

Many of these names still survive today. The representation of these names in European languages sometimes diminishes the lyrical sounds of the original names themselves. Nevertheless, the story of Aboriginal place names goes back to the earliest remembered history of our country.

### **A** sample of some Aboriginal place names

The name of Canada itself, and the names of some provinces and territories, come from place names in Aboriginal languages.

CANADA — is from *Kanata*, meaning "settlement" or "village" in the language of the Huron.

SASKATCHEWAN — the province got its name from the Saskatchewan River, which the Cree called *Kisiskatchewani Sipi*, meaning "swift-flowing river."

MANITOBA — the likeliest source is the Cree *maniot-wapow*, "the strait of the spirit or manitobau." This name refers to the roaring sound produced by pebbles on a beach on Manitoba Island in Lake Manitoba. The Cree believed the noise sounded like a *manito*, a spirit, beating a drum. It has also been suggested that the name comes from the Assiniboine words *mini* and *tobow*, meaning "Lake of the Prairie."

ONTARIO — this Huron name, first applied to the lake, may be a corruption of *onitario*, meaning "beautiful lake," or *kanadario*, which translates as "sparkling" or "beautiful" water.

QUEBEC — Aboriginal peoples first used the name *kebek* for the region around the city of Québec. It refers to the Algonquin word for "narrow passage" or "strait" to indicate the narrowing of the river at Cape Diamond.

YUKON — this name belonged originally to the river, and is from

a Loucheux word, *LoYu-kun-ah*, meaning "great river."

NUNAVUT — the name of this soon-to-be territory, which will be officially born on April 1, 1999, means "our land" in Inuktitut.

Many Canadian towns, cities, rivers and mountains also have names that come from Aboriginal sources. The following is a short list of some of Canada's larger towns and cities whose names originate with Aboriginal peoples.

CHILLIWACK (British Columbia) — is the name of the local tribe, *ch.ihl-KWAY-uhk*. This word is generally interpreted to mean "going back up." It refers to the people's return home after visiting the mouth of the Fraser River.

COQUITLAM (British Columbia) — derived from the Salish tribal name *Kawayquitlam*, this word can be translated as "small red salmon." The name refers to the sockeye salmon common to the area.

KAMLOOPS (British Columbia) — is likely from the Shushwap word *kahm-o-loops*, which is usually translated as "the meeting of waters." The name refers to the junction of the North and South Thompson rivers at Kamloops.

PENTICTON (British Columbia) — the name comes from an Okanagan



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word meaning "the always place," in the sense of a permanent dwelling place.

**FORT CHIPEWYAN** (Alberta) — the town was named for the Chipewyan people, and means "pointed skins," a Cree reference to the way the Chipewyans prepared beaver pelts.

**MEDICINE HAT** (Alberta) — is a translation of the Blackfoot word, *saamis*, meaning "headdress of a medicine man." According to one explanation, the word describes a fight between the Cree and Blackfoot when a Cree medicine man lost his plumed hat in the river.

**WETASKIWIN** (Alberta) — is an adaptation of the Cree word *ui-ta-ski-oo cha-ka-tin-ow*, which can be translated as "place of peace" or "hill of peace."

**QU'APPELLE** (Saskatchewan) — the town name is from the river, known to the Cree as *kab-tep-was*. This means "the river that calls." The legend associated with the name tells of a Cree man paddling to his wedding, when he heard his name called out. He recognized the voice of his bride, who was still many days travel away. He answered, "Who calls?" and a spirit mimicked him: "Who calls?" He then hurried home to find that his bride had died, uttering his name with her last breath. French settlers in Saskatchewan perpetuated the legend by naming the river *Qu'Appelle*, meaning "who calls?"

**SASKATOON** (Saskatchewan) — the name comes from an edible red berry native to the area, which the Cree called *mis-sask-guah-too-min*.

**GRAND RAPIDS** (Manitoba) — is a translation of the Cree word *misepawistik*, or "rushing rapids."

**THE PAS** (Manitoba) — originated with the Cree *opa*, meaning "a narrow place,"



or *opaskweow*, "narrows between high banks."

**WINNIPEG** (Manitoba) — the name, from the Cree *win-nipi*, can be freely translated as "dirty water" or "murky water," to describe the lake and river.

**ETOBICOKE** (Ontario) — comes from the Ojibway word *wah-do-be-kaung*, which means "the place where the alders grow."

**KAPUSKASING** (Ontario) — is a Cree word meaning "the place where the river bends."

**MISSISSAUGA** (Ontario) — is named after the Mississauga people who live in the area, and describes the mouth of a river. *Michi* or *missi* means "many," and *saki*, "outlet": a river having several outlets.

**OSHAWA** (Ontario) — is a Seneca word that means "crossing of a stream" or "carrying place," describing an old portage in the area.

**OTTAWA** (Ontario) — the word comes from the Algonquin term *adawe*, "to trade." This was the name given to the people who controlled the trade of the river.

**TORONTO** (Ontario) — is generally believed to be a Huron word which means "a place of meeting."

A large number of Aboriginal peoples landed at this spot on their way to trade or hunt in Huron country.

**CHIBOUGAMAU** (Quebec) — is a Cree word that means "where the water is shut in," describing a narrow outlet of the lake.

**CHICOUTIMI** (Quebec) — this name of Montagnais origin comes from the word *shkoutimeou*, meaning "the end of the deep water."

**GASPÉ** (Quebec) — is a name believed to come from the Mi'kmaq word for "end" or "extremity," referring to the northern limits of their territory.

**LISTIGUJ** (Quebec) — comes from the Mi'kmaq *lustagooch*, likely meaning "river with five branches."

**RIMOUSKI** (Quebec) — is a word of Mi'kmaq or Maliseet origin, which has been translated as "land of

moose" or "retreat of dogs," perhaps referring to its fine hunting grounds.

OROMOCTO (New Brunswick) — is derived from the Maliseet word *welamooktook*, meaning "good river."

BADDECK (Nova Scotia) — is a possible version of the Mi'kmaq *petekook*, meaning "the place that lies on the backward turn." The word refers to Mi'kmaq travel on the river from Bras d'Or Lake.

MUSQUODOBIT (Nova Scotia) — comes from the Mi'kmaq *moosku-doboogwek*, which can be translated as "rolling out in foam" or "suddenly widening out after a narrow entrance at its mouth."

SHUBENACADIE (Nova Scotia) — is a name of Mi'kmaq origin that comes from the word *segubunakadik*, meaning "the place where groundnuts (Indian potatoes) grow."

TUKTOYAKTUK (Northwest Territories) — is an Inuit name that can be translated *tuktu*, "caribou," *yaktuk*, "looks like," or "reindeer that looks like caribou."

PANGNIRTUNG (Northwest Territories) — is an adaptation of the Inuktitut word said to mean "place of the bull caribou."

INUVIK (Northwest Territories) — comes from the Inuktitut word meaning "the place of man."

## P lace names reveal Aboriginal peoples' contributions

Place names are never just meaningless sounds. Rather, they embody stories about the places to which they are attached. They give us valuable insights into history and provide clues about the country's cultural and social development. A study of place names will always reveal the astounding diversity and depth of Aboriginal peoples' contributions to contemporary Canada.

## DEFINITIONS

**Aboriginal peoples:** The descendants of the original inhabitants of North America. The Canadian Constitution recognizes three groups of Aboriginal people — Indians, Métis people and Inuit. These are three separate peoples with unique heritages, languages, cultural practices and spiritual beliefs.

**First Nation:** A term that came into common usage in the 1970s to replace the word "Indian," which many people found offensive. Although the term First Nation is widely used, no legal definition of it exists. Among its uses, the term "First Nations peoples" refers to the Indian people in Canada,

both Status and Non-Status. Many Indian people have also adopted the term "First Nation" to replace the word "band" in the name of their community.

**Inuit:** An Aboriginal people in northern Canada, who live above the tree line in the Northwest Territories, and in Northern Quebec and Labrador. The word means "people" in the Inuit language — Inuktitut. The singular of Inuit is Inuk.

**Nunavut:** The new territory that will be created in the Canadian North on April 1, 1999 when the present-day Northwest Territories is divided in two. Nunavut means "our land" in Inuktitut. Inuit,

whose ancestors inhabited these lands for thousands of years, will make up 80 percent of the population of Nunavut. The new territory will have its own public government.

### Publications and Public Enquiries

Department of Indian Affairs and Northern Development, Ottawa, Ontario K1A 0H4

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# information

## Aboriginal Self-Government

November 1997

### **A**boriginal self-government is thousands of years old

First Nations and Inuit had been practising their own forms of government for thousands of years before the arrival of Europeans in Canada. These governments covered a wide variety of systems. First Nations and Inuit shaped their forms of government to meet their particular needs — needs defined by their own economic, social and geographic conditions. Groups' individual cultures, and their spiritual beliefs tied to their ancestral lands, have also been important sources of inspiration for their forms of government.

First Nations and Inuit can trace their systems of government back to the beginnings of their oral history. They see their powers of government as essential to their existence. This is what is meant by the inherent right of self-government for Aboriginal peoples. The right to govern themselves has always belonged to them, as far back as memory goes.



### **C**olonial policies weakened Aboriginal governments' authority

When European colonists arrived in Canada, they established their own colonial governments and signed treaties with many First Nations peoples. The aim of these treaties was to ensure friendship between First Nations and European colonists, and to share lands and resources.

The colonial governments gradually began to establish laws and policies aimed at assimilating Aboriginal peoples into non-Aboriginal society. The colonial governments, and after 1867 the Government of Canada, passed laws encouraging Aboriginal

peoples to adopt the social and political ways of the mainstream, non-Aboriginal population. As part of this process of assimilation, the federal government set up a system of residential schools for First Nations and Inuit children that operated until the 1970s. At these schools, Aboriginal

children were forbidden to speak their own languages, or follow their cultural and spiritual traditions.

These federal government policies of assimilation and control had terrible effects. Traditional Aboriginal lifestyles were threatened. The authority of Aboriginal governments weakened. Over the past few centuries, Aboriginal peoples have become one of the most disadvantaged groups in Canada. People living in Aboriginal communities still have one of the lowest standards of living in the country.

### **A**boriginal self-government is being re-established

Since the late 1940s, Aboriginal leaders have struggled to help their people regain their rightful place in Canadian federation. They want recognition of the right to govern themselves and partnerships with the federal and provincial governments. The federal and provincial governments respect these ideas. By re-establishing their own governments, Aboriginal peoples will once again be able to control their own lives and lands. They will also be in a better position to continue the process of social and spiritual healing in their communities.

The federal government recognizes the need to strengthen the partnership relationship between Aboriginal peoples and governments in Canada. The Government of Canada believes that Aboriginal peoples have the right to govern themselves and decide on matters that affect their communities.

In August 1995, the federal government undertook a process to negotiate practical arrangements to make Aboriginal self-government a reality. This process is based on

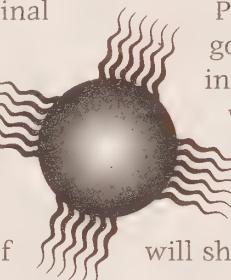
the idea that the inherent right of Aboriginal self-government already exists in the Canadian Constitution.

The federal government consulted widely with Aboriginal leaders at the national, regional and local levels in developing this process for self-government negotiations. Under the federal approach, Aboriginal groups negotiate the details of self-government. These areas include education, language and culture, police services, health

care and social services, housing, property rights, the enforcement of Aboriginal laws and adoption and child welfare.

Provincial and territorial governments will be involved in negotiations when their interests or jurisdictions are affected.

Aboriginal groups will shape their own forms of government to suit their particular historical, cultural, political and economic circumstances.



## The Principles of Self-Government

Under the federal approach for self-government negotiations, all self-government arrangements will be based on the following key principles:

- The inherent right is an existing Aboriginal right recognized and affirmed under the Canadian Constitution.
- Self-government will be exercised within the existing Canadian Constitution. Canada's recognition of self-government does not mean sovereignty in the international sense. Aboriginal peoples will continue to be citizens of Canada and the province or territory where they live. However, they may exercise varying degrees of jurisdiction and/or authority.
- The *Canadian Charter of Rights and Freedoms* will apply fully to Aboriginal governments as it does to all other governments in Canada. The current provisions of the Charter that respect the unique Aboriginal and treaty rights of Aboriginal peoples will continue to apply.
- All federal funding for self-government will come from the reallocation of existing resources.
- Where all parties agree, rights in self-government agreements may be protected in new treaties under Section 35 of the *Constitution Act, 1982*. They may also be protected through additions to existing treaties, or as part of comprehensive land claims agreements.
- Federal, provincial, territorial and Aboriginal laws must work in harmony. Certain laws of overriding federal and provincial importance, such as the Criminal Code, will prevail.
- The interests of all Canadians will be taken into account as agreements are negotiated.

*Aboriginal peoples will determine the pace at which self-government arrangements proceed. Putting the arrangements in place will of course take time. The process will require intense local or regional negotiations between Aboriginal peoples, the federal government and the provincial or territorial government concerned.*

*The re-establishment of Aboriginal self-government will enable Aboriginal peoples to regain control of their own destinies and operate as full partners in the Canadian federation.*

## DEFINITIONS

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**Aboriginal self-government:** Governments designed, established and administered by Aboriginal peoples.

**First Nation:** A term that came into common usage in the 1970s to replace the word "Indian," which many people found offensive. Although the term First Nation is widely used, no legal definition of it exists. Among its uses, the term "First Nations peoples" refers to the Indian people in Canada, both Status and Non-Status. Many Indian people have also adopted the term "First Nation" to replace the word "band" in the name of their community.

**Inuit:** An Aboriginal people in northern Canada, who live above the tree line in the Northwest Territories, and in Northern Quebec and Labrador. The word means "people" in the Inuit language — Inuktitut. The singular of Inuit is Inuk.

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# information

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## BILL C-31

### Legislation amending the *Indian Act*

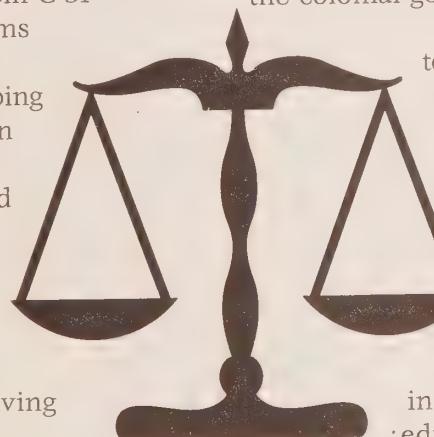
November 1997

#### **E**nding over 100 years of discrimination

In 1985, Parliament passed legislation ending over 100 years of discrimination in the *Indian Act*. This *Act to Amend the Indian Act* is commonly referred to by its pre-legislation name — Bill C-31.

The passing of Bill C-31 ended various forms of discrimination that had been ongoing since the Canadian Parliament passed its first consolidated *Indian Act* in 1876. The act gave great powers to government to control the lives of First Nations peoples living on reserves.

Until the passage of Bill C-31, there were several ways a person could lose his or her Indian status under the terms of the *Indian Act*. (Status Indians are those who are registered with the federal government as Indians according to the terms of the *Indian Act*. Non-Status Indians are those who are not registered. Today, both groups are known as First Nations peoples.)



#### **V**oluntary and involuntary enfranchisement

One of the ways First Nations peoples could lose their status was through the process of enfranchisement. This process dates back to an act passed by the colonial government in 1857.

Its objective was to assimilate First Nations into the mainstream non-Aboriginal society. By giving up his First Nations heritage, any First Nations male over the age of 21, literate in English or French, educated to an elementary level, of good moral character and free of debt, could be declared to be enfranchised, "no longer deemed to be an Indian." There would then be no distinction between him and any other non-Aboriginal citizens.

A 1933 amendment to the *Indian Act* took enforced enfranchisement even further. That amendment empowered the government to order the

enfranchisement of First Nations members who met the qualifications set out in the act, even when they had not requested this.

Until 1960, when First Nations peoples were at last extended the right to vote in federal elections, First Nations members could only vote federally if they became enfranchised. In other words, First Nations members had to give up Indian status so that they could vote in federal elections like any other Canadian citizens.

First Nations members were also enfranchised automatically when they joined the clergy, for example, or completed university.

#### **S**exual discrimination

One of the most unjust provisions in the *Indian Act* affected First Nations women. If an Indian woman married a non-Indian, she automatically lost her Indian status. She was therefore no longer considered to be an Indian within the meaning of the *Indian Act*. Nor were her children any longer considered to be Indian.



The reverse situation did not hold true, however. Under the *Indian Act*, it was possible for a non-Indian woman who married an Indian man to gain Indian status.

These discriminatory sections of the *Indian Act* often had severe consequences for Indian women who married non-Indians, and for their children.

Without their Indian status, Indian women were no longer allowed to reside on their home reserves, or to own land on their reserves.

They were no longer eligible for the benefits and programs, like housing and education, that were available to Status Indians. Many of these women did not even realize that they would lose their status when they married non-Indians.



- end discrimination in the *Indian Act*
- restore Indian status to people who voluntarily or involuntarily lost their status because of the *Indian Act*
  - give First Nations the option of assuming control of their own membership.

have their status restored. Bill C-31 eliminated the process of enfranchisement altogether from the *Indian Act*.

## First Nations membership provisions

Before Bill C-31, there was only one defining requirement to be a member of a First Nation — a person must have Indian status.

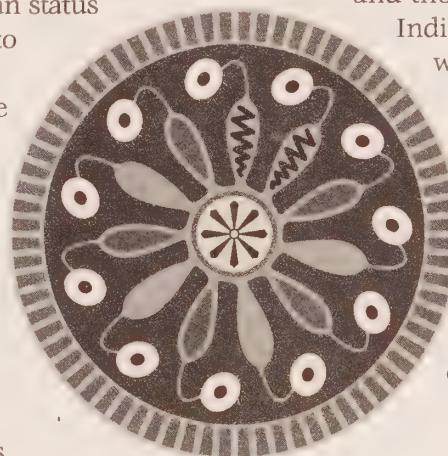
Bill C-31 gave First Nations the option of setting their own definitions for membership. These definitions could not, however, interfere with the rights of existing First Nations members, or with the rights of those people who had their Indian status and First Nation membership restored under Bill C-31.

## Indian status restored to thousands

The major impact of Bill C-31 has been the elimination of gender discrimination in the *Indian Act*, and the restoration of

Indian status to people who lost it under the act's unjust provisions.

Approximately 105,000 people have regained or acquired Indian status since the passage of the bill in 1985.



## The introduction of Bill C-31

Many people were unhappy with the sections of the *Indian Act* that deprived First Nations members of their Indian status. Protests against these sections became more vocal in the 1970s. Groups like Indian Rights for Indian Women organized to lobby against the unjust treatment of Indian women under the *Indian Act*.

In June 1985 the federal government introduced legislation to end the *Indian Act*'s discriminatory provisions. The legislation — Bill C-31, *An Act to Amend the Indian Act* — respected three fundamental principles:

## Indian status provisions under Bill C-31

After the passage of Bill C-31, Indian women who married non-Indians no longer lost their Indian status. The bill also put an end to the reverse discriminatory practice — non-Indian women could no longer gain Indian status through marriage to Indian men.

Bill C-31 also made it possible for Indian women who had lost their status through marriage to apply to have their status restored. Their children could also apply to have their status restored.

In addition, Indian people who had been voluntarily or involuntarily enfranchised under the *Indian Act* could apply to

## DEFINITIONS

**Band:** A group of First Nation people for whom lands have been set apart and money is held by the Crown. Each band has its own governing band council, usually consisting of one or more chiefs and several councillors. Community members choose the chief and councillors by election, or sometimes through traditional custom. The members of a band generally share common values, traditions and practices rooted in their ancestral heritage. Today, many bands prefer to be known as First Nations.

**First Nation:** A term that came into common usage in the 1970s to replace the word "Indian," which many people found offensive. Although the term First Nation is widely used, no legal definition of it exists. Among its uses, the term "First Nations peoples" refers to the Indian people in Canada, both Status and Non-Status. Many Indian people have also adopted the term "First Nation" to replace the word "band" in the name of their community.

**Indian:** A term that describes all the Aboriginal people in Canada who are not Inuit or Métis. Indian peoples are one of three groups of people recognized as Aboriginal in the *Constitution Act, 1982*. The act specifies that Aboriginal people in Canada consist of Indians, Inuit and Métis people. In addition, there are three legal definitions that apply to Indians in Canada: Status Indians, Non-Status Indians and Treaty Indians.

**Indian Act:** This is the Canadian federal legislation, first passed in 1876, that sets out certain federal government obligations, and regulates the management of Indian reserve lands. The act has been amended several times, most recently in 1985. Among its many provisions, the act requires the Minister of Indian Affairs and Northern Development to manage certain moneys belonging to First Nations and Indian lands, and to approve or disallow First Nations by-laws.

**Non-Status Indian:** An Indian person who is not registered as an Indian under the *Indian Act*. This may be because his or her ancestors were never registered, or because he or she lost Indian status under former provisions of the *Indian Act*.

**Reserve:** Land set aside by the federal government for the use and occupancy of an Indian group or band.

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# information

## Definitions

The following definitions are intended to provide a general understanding of the responsibilities of the Department of Indian Affairs and Northern Development (DIAND). The list focuses on some of the important aspects of the relationship between DIAND and the people it serves — First Nations and northerners.

**Aboriginal peoples:** The descendants of the original inhabitants of North America. The Canadian Constitution recognizes three groups of Aboriginal people — Indians, Métis people and Inuit. These are three separate peoples with unique heritages, languages, cultural practices and spiritual beliefs.

**Aboriginal rights:** Rights that some Aboriginal peoples of Canada hold as a result of their ancestors' long-standing use and occupancy of the land. The rights of certain Aboriginal peoples to hunt, trap and fish on ancestral lands are examples of Aboriginal rights. Aboriginal rights will vary from group to group depending on the customs, practices and traditions that have formed part of their distinctive cultures.

**Aboriginal self-government:** Governments designed, established and administered by Aboriginal peoples.

**Aboriginal title:** A legal term that recognizes Aboriginal interest in the land. It is based on their long-standing use and

occupancy of the land as descendants of the original inhabitants of Canada.

**Band:** A group of First Nation people for whom lands have been set apart and money is held by the Crown. Each band has its own governing band council, usually consisting of one or more chiefs and several councillors. Community members choose the chief and councillors by election, or sometimes through traditional custom. The members of a band generally share common values, traditions and practices rooted in their ancestral heritage. Today, many bands prefer to be known as First Nations.

**Bill C-31:** The pre-legislation name of the 1985 *Act to Amend the Indian Act*. This act eliminated certain discriminatory provisions of the *Indian Act*, including the section that resulted in Indian women losing their Indian status when they married non-Indian men. Bill C-31 enabled people affected by the discriminatory provisions of the old *Indian Act* to apply to have their Indian status restored. Since 1985, about 105,000 individuals have successfully regained their status.

**Custom:** A traditional Aboriginal practice. For example, First Nations peoples sometimes marry or adopt children according to custom, rather than under Canadian family law. Band councils chosen "by custom" are elected or selected by traditional

means, rather than by the election rules contained in the *Indian Act*.

**First Nation:** A term that came into common usage in the 1970s to replace the word "Indian," which many people found offensive. Although the term First Nation is widely used, no legal definition of it exists. Among its uses, the term "First Nations peoples" refers to the Indian people in Canada, both Status and Non-Status. Many Indian people have also adopted the term "First Nation" to replace the word "band" in the name of their community.

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Development to manage certain moneys belonging to First Nations and Indian lands, and to approve or disallow First Nations by-laws.

**Indian status:** An individual's legal status as an Indian, as defined by the *Indian Act*.

**Innu:** Naskapi and Montagnais First Nations (Indian) peoples who live in Northern Quebec and Labrador.

**Inuvialuit:** Inuit who live in the Western Arctic.

**Inuit:** An Aboriginal people in northern Canada, who live above the tree line in the Northwest Territories, and in Northern Quebec and Labrador. The word means "people" in the Inuit language — Inuktitut. The singular of Inuit is Inuk.

**Land claims:** In 1973, the federal government recognized two broad classes of claims — comprehensive and specific. *Comprehensive claims* are based on the recognition that there are continuing Aboriginal rights to lands and natural resources. These kinds of claims come up in those parts of Canada where Aboriginal title has not previously been dealt with by treaty and other legal means. The claims are called "comprehensive" because of their wide scope. They include such things as land title, fishing and trapping rights and financial compensation. *Specific claims* deal with specific grievances that First Nations may have regarding the fulfilment of treaties.

Specific claims also cover grievances relating to the administration of First Nations lands and assets under the *Indian Act*.

**Métis:** People of mixed First Nation and European ancestry who identify themselves as Métis people, as distinct from First Nations people, Inuit or non-Aboriginal people. The Métis have a unique culture that draws on their diverse ancestral origins, such as Scottish, French, Ojibway and Cree.

**Non-Status Indian:** An Indian person who is not registered as an Indian under the *Indian Act*. This may be because his or her ancestors were never registered, or because he or she lost Indian status under former provisions of the *Indian Act*.

**The North:** Land in Canada located north of the 60th parallel. DIAND's responsibilities for land and resources in the Canadian North relate only to the Northwest Territories and the Yukon.

**Nunavut:** The new territory that will be created in the Canadian North on April 1, 1999 when the present-day Northwest Territories is divided in two. Nunavut means "our land" in Inuktitut. Inuit, whose ancestors inhabited these lands for thousands of years, will make up 80 percent of the population of Nunavut. The new territory will have its own public government.

**Off-reserve:** A term used to describe people, services or objects that are not part of a reserve, but relate to First Nations.

**Oral history:** Evidence taken from the spoken words of people who have knowledge of past events and traditions. This oral history is often recorded on tape and then put in writing. It is used in history books and to document claims.

**Reserve:** Land set aside by the federal government for the use and occupancy of an Indian group or band.

**Status Indian:** An Indian person who is registered under the *Indian Act*. The act sets out the requirements for determining who is a Status Indian.

**Surrender:** A formal agreement by which a First Nation consents to give up part or all of its rights on a reserve. Reserve lands can be surrendered for sale or for lease, on certain conditions.

**Treaty Indian:** A Status Indian who belongs to a First Nation that signed a treaty with the Crown.

**Tribal Council:** A regional group of First Nations members that delivers common services to a group of First Nations.

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# information

DIAND

## The Budget of the Department of Indian Affairs and Northern Development

November 1997

Several years ago, employees of the Department of Indian Affairs and Northern Development (DIAND) defined what they saw as the department's mission — *Working together to make Canada a better place for First Nations and Northern peoples.*

Today, this goal remains firmly in place, with an ever-increasing emphasis on partnership relations between DIAND and the people it serves. DIAND's staff and budget are both dedicated to improving the social and economic well-being of First Nations peoples, and of the residents of the Canadian far North.

DIAND's role keeps evolving to keep pace with the changing situation of the people it serves. A big part of the department's work is to support First Nations as they establish their own forms of self-government. In the Yukon and the Northwest Territories (and in Nunavut, the new northern territory to be created in 1999), northern governments are taking on more and more provincial-type responsibilities.

DIAND will continue to support First Nations and northerners in their efforts to be self-determining. The work accomplished through the department's budget therefore

affects future generations, as much as it does First Nations and northerners today.



### udget overview

DIAND's total budget for 1997-98 is \$4.4 billion. This represents a 2.2 percent increase over the previous year. One reason behind this increase is the fact that the on-reserve First Nations birth rate is more than double that for the Canadian population as a whole. The demand for basic services like education, social services and health care in First Nations communities therefore continues to grow.

DIAND's budget is divided into four principal areas: Indian and Inuit programs; land claims; northern affairs; and administration.



### Indian and Inuit Programs: \$3.8 billion

Through its Indian and Inuit Programs, DIAND works with First Nations and Inuit to improve living conditions on reserves, and in Inuit communities in Northern Quebec and Labrador. The department funds the kinds

of services for these communities that other Canadians receive from their provincial or municipal governments. These services include such things as education, social services and community infrastructure, like roads and sewer systems.

First Nations manage over 83 percent of DIAND's total expenditures on these services. Ten years ago, First Nations managed 62 percent of program expenditures on community services. These percentages show how DIAND's role is evolving from one of service provider to an advisory, supportive, funding agency in its relations with First Nations.

Before the arrival of Europeans in Canada, First Nations and Inuit had been practising their own forms of government for thousands of years. Using the budget of the Indian and Inuit Programs, DIAND is working with First Nations and Inuit to negotiate practical self-government arrangements. By re-establishing their own governments, Aboriginal peoples will once again be able to control their own lives and lands. As of 1996, DIAND was negotiating self-government arrangements with 90 Aboriginal groups throughout Canada.



Funding for the Indian and Inuit Programs grew by six percent in 1995-96, three percent in 1996-97 and another two percent in 1997-98.

## Land claims: \$414 million

It is DIAND's role to negotiate land claims with Aboriginal peoples, on behalf of the Government of Canada. The Land Claims segment of the department's budget covers the cost of these negotiations. DIAND also oversees the implementation of claim settlement agreements and helps fund First Nations and Inuit claims research and negotiations.

DIAND negotiates two different classes of claims, as recognized by the federal government in 1973. These are comprehensive and specific claims.

Comprehensive claims are based on the recognition that there are continuing Aboriginal rights to lands and resources in those parts of Canada where Aboriginal title has not previously been dealt with by treaty or other legal means. Specific claims deal with specific grievances that First Nations may have about the fulfilment of treaties. Specific claims also cover grievances relating to the administration of First Nations lands and other assets under the *Indian Act* or other formal agreements.

Between 1986 and 1996, DIAND negotiated settlements for seven comprehensive claims and 145 specific claims.

## Northern Affairs Program: \$178.7 million

North of 60 degrees, DIAND works to assist northerners, including Aboriginal groups, to develop governments and economic organizations that will enable them to control their own destinies. At present, the Northwest Territories and Yukon governments administer 67 percent of all federal government expenditures in the North.

As of 1999, the NWT will be split in two to create the new territory of Nunavut, which means "our land" in Inuktitut, the Inuit language. The new territory will have its own government. DIAND is assisting Nunavut residents to create institutions and build the infrastructure to support the new government that will open on April 1, 1999.

In the western NWT, the department is also assisting with a "made-in-the-North" constitutional process led by western NWT Aboriginal and non-Aboriginal leaders. This process is giving western NWT residents an opportunity to rethink their present system of government.

In the Yukon, the department is concentrating on completing the transfer of all remaining provincial-type responsibilities to the Yukon government. These remaining responsibilities deal mainly with the management of land and resources.

DIAND's other principal responsibilities under the Northern Affairs Program budget are to help protect the northern environment and manage the sustainable development of natural resources. One of DIAND's priorities in the western NWT, for example, is to update environmental and mining policies and regulations surrounding the future development of diamond mining in the region.

## Administration Program: \$65.1 million

DIAND's Administration Program supports all of the department's operating programs. It handles the financial administration, the hiring of departmental employees, and technical services — which supports programs like housing, firefighting on reserves and infrastructure for the new territory of Nunavut.

One of the Administration Program's main goals in recent years has been to streamline the department. Over the 10-year period between 1987 and 1997, DIAND reduced its overhead — mostly salaries and operating expenses — from 7.1 percent of its budget to 3.2 percent. The department has also reduced the number of its full-time employees from about 5,900 in 1985-86 to fewer than 3,000 in 1997-98.

Another of the Administration Program's goals is to increase the number of Aboriginal employees in the department. Aboriginal employees now account for 22 percent of DIAND's workforce.

## Funding for First Nations

Living conditions in First Nations communities have markedly improved over the past 30 years. But there are still many ways in which the living standards of First Nations peoples fall far short of what other Canadians expect as basic. For example, in 1991 the average income for Status Indians was about \$10,000 — about half the Canadian average. Of the approximately 73,000 families living on reserves, only 35,000 have adequate housing. DIAND is committed to working with First Nations to build safe, healthy communities where living standards approximate those of other Canadians.

DIAND funds elementary and secondary education for eligible Status Indians and Inuit.

Qualified Status Indian and Inuit students may also receive funding to attend college or university.

## Social development: \$1 billion

DIAND funds provision of social assistance and other social services to eligible Status Indians and Inuit individuals and families.

## Community Infrastructure: \$806 million

DIAND funds communities to build and maintain needed facilities such as schools, roads, bridges, water and sewer services and other community facilities.

## Housing: \$176.5 million

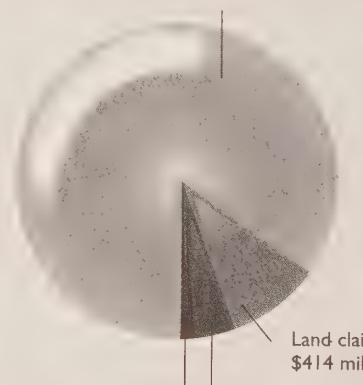
DIAND provides funding to assist First Nations to build and maintain adequate housing on reserves.

## Economic Development: \$56.6 million

DIAND supports Status Indians and Inuit in developing economic opportunities and markets in fields as diverse as agriculture, the arts, tourism and manufacturing.

## Budget overview

Indian and Inuit Programs: \$3.8 billion



Administration Program: \$65.1 million

Northern Affairs Program: \$178.7 million

## DEFINITIONS

**Aboriginal peoples:** The descendants of the original inhabitants of North America. The Canadian Constitution recognizes three groups of Aboriginal people — Indians, Métis people and Inuit. These are three separate peoples with unique heritages, languages, cultural practices and spiritual beliefs.

**First Nation:** A term that came into common usage in the 1970s to replace the word "Indian," which many people found offensive. Although the term First Nation is widely used, no legal definition of it exists. Among its uses, the term "First Nations peoples" refers to the Indian people in Canada, both Status and Non-Status. Many Indian people have also adopted the term "First Nation" to replace the word "band" in the name of their community.

**Indian Act:** This is the Canadian federal legislation, first passed in 1876, that sets out certain federal government obligations, and regulates the management of Indian reserve lands. The act has been amended several times, most recently in 1985. Among its many provisions, the act requires the Minister of Indian Affairs and Northern Development to manage certain moneys belonging to First Nations and Indian lands, and to approve or disallow First Nations by-laws.

**Inuit:** An Aboriginal people in northern Canada, who live above the tree line in the Northwest Territories, and in Northern Quebec and Labrador. The word means "people" in the Inuit language — Inuktitut. The singular of Inuit is Inuk.

**The North:** Land in Canada located north of the 60th parallel. DIAND's responsibilities for land and resources in the Canadian North relate only to the Northwest Territories and the Yukon.

**Status Indian:** An Indian person who is registered under the *Indian Act*. The act sets out the requirements for determining who is a Status Indian.

### Publications and Public Enquiries

Department of Indian Affairs and Northern Development, Ottawa, Ontario K1A 0H4

(819) 997-0380

[www.inac.gc.ca](http://www.inac.gc.ca)

QS-6119-009-EE-A1



# information

## The Indian Register

November 1997

**I**he Indian Register is the official record identifying all Status Indians in Canada. Status Indians are those who are registered with the federal government as Indians according to the terms of the *Indian Act*. Status Indians are also known as Registered Indians. Status Indians have certain rights and benefits that are not available to Non-Status Indians or Métis people. These include on-reserve housing benefits and exemption from federal and provincial taxes in specific situations.

The Indian Register contains the names of all Status Indians, together with information such as dates of birth, death, marriage and divorce, as well as records of persons transferring from one band (or First Nation community) to another. The Department of Indian Affairs and Northern Development is responsible for maintaining the Register. (See section on "The Registrar" below.)

### The Register's beginnings

As early as 1850, the colonial government in British North America began to keep and maintain records for the purpose of identifying individual Indians and the bands to which they

belonged. These records enabled agents of the Crown to determine which individuals were eligible for treaty and interest benefits under specific treaties.

Between 1850 and 1951, government agents continued to maintain lists of the names of Indians who were members of a band. In 1951, amendments to the *Indian Act* included an amendment to create an Indian Register.

The Indian Register consolidated all of the existing records of persons who were recognized by the federal government as members of an Indian band. It served then — and does still today — as a centralized record of all of the individuals who are registered as Indians under the *Indian Act*.

The principal requirement for being considered for inclusion in the Indian Register is evidence of descent from persons whom the Canadian government recognized as members of an Indian band in Canada. However, other provisions in the *Indian Act* may also be factors in determining whether a person is a Status Indian.



### Loss and restoration of Indian status

In 1985, the federal government amended the *Indian Act* with the passage of Bill C-31. These amendments ended various forms of discrimination that had been ongoing since the 1860s. Many people over the decades had lost their Indian status because of unjust provisions in the act.

Since the passage of Bill C-31, the names of over 100,000 people who lost their status as a result of these provisions have been added to the Register.

Until the passage of Bill C-31, there were several ways a person could lose his or her

Indian status unfairly under the terms of the *Indian Act*. One of the ways was through the process of enfranchisement. Enfranchisement was a continuation of the old colonial government policy aimed at assimilating First Nations into mainstream society. Until 1960, the only way Indians could vote in federal elections like other Canadian citizens was to give up their Indian status and become enfranchised.

One of the most unjust provisions in the *Indian Act* affected Indian



women. If an Indian woman married a non-Indian, she automatically lost her Indian status. She was no longer considered to be an Indian within the meaning of the *Indian Act*. Nor were her children any longer considered to be Status Indians.

Bill C-31 enabled people in these situations to apply to have their status restored, and their names included in the Indian Register.

Bill C-31 also enabled people in the following categories to be registered for the first time:

- children of unmarried women with Indian status, whose registration had been successfully protested on the grounds that their fathers were not Status Indians;
- children of people whose status is restored as a result of the new bill.

## T he Registrar

Under the *Indian Act*, the Registrar — an employee of the Department of Indian Affairs and Northern Development — is responsible for maintaining the Indian Register. The Registrar is the sole authority for determining which names shall be added, deleted or omitted from the Register. In order to determine who is entitled to be registered as a Status Indian, the Registrar must be able to confirm that the person is descended from individuals who were recognized as members of an Indian band, or whose names appeared on a former list. The *Indian Act* defines the categories of individuals who are eligible for registration as Indians.

## P rotests

It is possible to protest either a removal or an addition of a name to the Indian Register. Protests must be submitted to the Registrar in writing within three years from the date of the Registrar's decision. The Registrar then reviews the protest, along with the original file and any new additional documentation, to determine if the original decision was correct. Once the Registrar has made a decision regarding the protest, the affected person is notified. If the person concerned disagrees with the Registrar's decision, he or she can take the matter to court.

For more information, contact the Registrar at (819) 997-8247.

## DEFINITIONS

**Band:** A group of First Nation people for whom lands have been set apart and money is held by the Crown. Each band has its own governing band council, usually consisting of one or more chiefs and several councillors. Community members choose the chief and councillors by election, or sometimes through traditional custom. The members of a band generally share common values, traditions and practices rooted in their ancestral heritage. Today, many bands prefer to be known as First Nations.

**Indian:** A term that describes all the Aboriginal people in Canada who are not Inuit or Métis. Indian peoples are one of three groups of people recognized as Aboriginal in the *Constitution Act, 1982*. The act

specifies that Aboriginal people in Canada consist of Indians, Inuit and Métis people. In addition, there are three legal definitions that apply to Indians in Canada: Status Indians, Non-Status Indians and Treaty Indians.

**Indian Act:** This is the Canadian federal legislation, first passed in 1876, that sets out certain federal government obligations, and regulates the management of Indian reserve lands. The act has been amended several times, most recently in 1985. Among its many provisions, the act requires the Minister of Indian Affairs and Northern Development to manage certain moneys belonging to First Nations and Indian lands, and to approve or disallow First Nations by-laws.

**Métis:** People of mixed First Nation and European ancestry who identify themselves as Métis people, as distinct from First Nations people, Inuit or non-Aboriginal people. The Métis have a unique culture that draws on their diverse ancestral origins, such as Scottish, French, Ojibway and Cree.

**Non-Status Indian:** An Indian person who is not registered as an Indian under the *Indian Act*. This may be because his or her ancestors were never registered, or because he or she lost Indian status under former provisions of the *Indian Act*.

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# information

## First Nations Housing

November 1997

**B**efore the arrival of Europeans in North America, First Nations constructed housing that was ideally suited to their needs and their environment. These homes ranged from the readily portable wigwams of animal skins and poles used by the nomadic Woodlands tribes to the permanent red cedar longhouses built by the tribes of the Pacific Coast.

As more and more settlers arrived in Canada, First Nations peoples were encouraged to move to newly created reserves, build houses, and adopt farming in place of their traditional hunting and trapping.

### First Nations housing needs pose particular challenges

The lack of adequate, affordable housing continues to be an outstanding challenge for many First Nations communities. The average income on reserves is about \$9000 — less than half the Canadian average. Moreover, the Crown ownership of reserve lands has made it difficult for First Nations people to obtain private sources of financing for housing construction or mortgages.

The remote location of most First Nations communities means that all construction costs are higher. Building supply centres may be hundreds of kilometres away, resulting in high delivery costs to First Nations communities. First Nations in the northern regions of the country face an additional challenge.

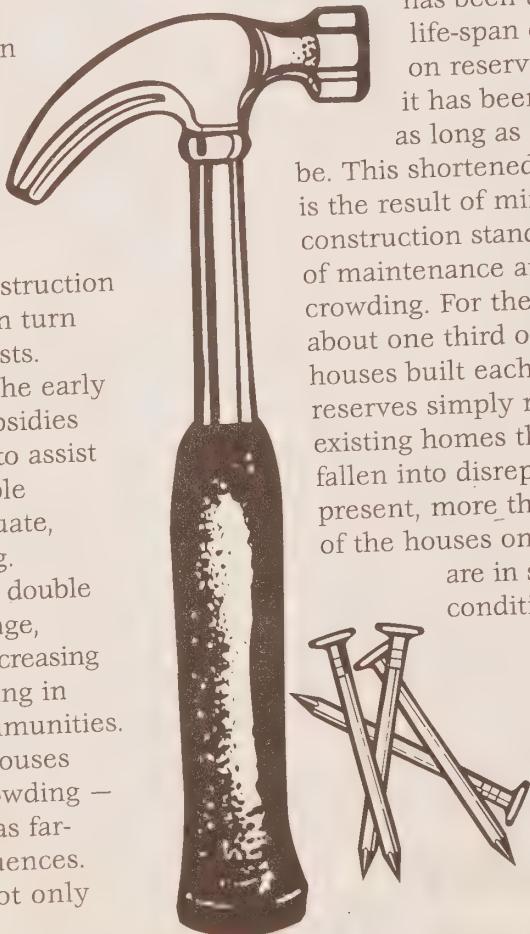
Their communities need houses that can withstand extreme environmental conditions, such as severely cold temperatures. These conditions require higher construction standards, which in turn result in higher costs.

That is why, in the early 1960s, housing subsidies became available to assist First Nations people in obtaining adequate, affordable housing.

With a birth rate double the national average, there is an ever-increasing demand for housing in First Nations communities. Having too few houses results in overcrowding — a problem that has far-reaching consequences. Overcrowding not only

reduces the life-span of a house, it also worsens social problems in communities, such as poor health conditions and family tensions and violence. Of the 76,000 houses on reserves, about 11 percent are overcrowded, compared to 1 percent elsewhere in Canada.

Another problem has been the limited life-span of houses on reserves. Often, it has been only half as long as it should be. This shortened life-span is the result of minimal construction standards, lack of maintenance and overcrowding. For these reasons, about one third of the new houses built each year on reserves simply replace existing homes that have fallen into disrepair. At present, more than half of the houses on reserves are in substandard condition.



## Tackling the housing challenge

The federal government recognizes that housing is one of the critical problems facing First Nations communities. The goal of the federal government's on-reserve housing program is to assist First Nations in establishing and maintaining a level of family accommodation that meets National Building Code standards. Individual First Nations administer this housing program.

Under the program, the Department of Indian Affairs and Northern Development (DIAND) in co-operation with the Canada Mortgage and Housing Corporation (CMHC) subsidizes the construction, repair and renovation of on-reserve housing. DIAND and CMHC also provide funding for training, management and technical assistance to enable First Nations to administer their own housing programs.

The federal government's on-reserve housing program has made a substantial difference. In 1988-89, there were just under 59,000 houses on reserves. Only about 25,000 were considered adequate. By 1996, the number of houses had increased to 78,187. Of these, the number of houses identified as adequate had risen to about 39,000. In addition, nearly 17,000 houses were renovated between 1988 and 1995. There is, however, still a long way to go.

## N ew directions for more positive results

In July 1996, the federal government introduced a new approach to on-reserve housing. Its objective is to assist First Nations to achieve immediate and sustainable improvements to on-reserve housing conditions. The federal government developed the new policy in consultation with First Nations leaders. The policy also incorporates many of the ideas recommended by the Assembly of First Nations Housing Task Force.

The new approach emphasizes First Nations community control and the use of local resources (such as timber and gravel, for example) for on-reserve home construction. First Nations also have far more flexibility now in terms of housing design and the work force they use. The key elements of the new policy are local involvement, innovation, cost effectiveness and the forging of productive links between home construction and community economic development and employment. Rather than bringing in construction managers and contractors from

outside the community, First Nations can build local expertise through on-the-job and formal training. Community members can train in areas as diverse as project management, carpentry, electrical and plumbing skills, water and sewer installation and basic construction technology.

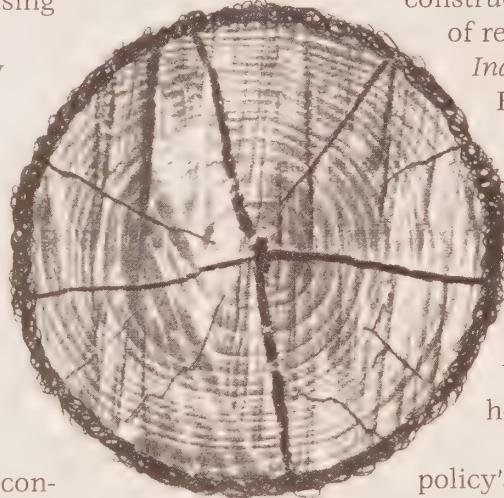
Under the First Nations Innovative Housing Initiative — a forerunner of the new policy — several First Nations chose to build log housing. These cost-effective, high-quality homes used local building materials, and gave community members training and experience valuable in the job market.

Also under the new housing policy, government and First Nations will work together on ways to improve access to private sources of financing for housing

construction. Because of restrictions in the *Indian Act*, most

First Nations people who live on reserves do not have access to conventional mortgages to purchase or build on-reserve homes.

Another of the policy's key elements addresses the problem of the many on-reserve houses that are rapidly deteriorating. The department is working with First Nations to set up maintenance



and insurance programs, as well as multi-year plans to renovate and upgrade all existing sub-standard housing within the community.

The government has committed \$160 million over five years, in addition to the approximately \$300 million provided annually to support on-reserve housing.

All the measures built into the new policy support the efforts of First Nations to take control of their own housing policies and programs. It will reinforce the development of skills and organizations enabling First Nations to manage local housing programs that meet their communities' particular needs.

This new housing policy is voluntary. First Nations can continue administering DIAND's existing on-reserve housing program if they wish.

## DEFINITIONS

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Indian Affairs and Northern Development to manage certain moneys belonging to First Nations and Indian lands, and to approve or disallow First Nations by-laws.

**Reserve:** Land set aside by the federal government for the use and occupancy of an Indian group or band.

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# information

## The North

### The changing political landscape north of 60°

Canada's North is immense. The two territories that make up the North — the Yukon Territory and the Northwest Territories (NWT) — account for 40 percent of Canada's land mass. Yet the inhabitants of the North make up only one percent of the country's population.

The Yukon is the smaller of the two northern territories. It is a largely mountainous region, with thousands of square kilometres of sparse forest.

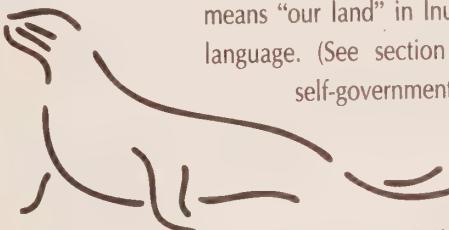
Much of the NWT, on the other hand, is tundra — a windswept rocky Arctic region where an extremely cold climate has stunted vegetation and where trees do not grow.

The two territories differ as much culturally as they do geographically. Aboriginal peoples make up about 23 percent of the Yukon Territory's population; most of these people are Status Indians. In the NWT, on the other hand, 62 percent of the population are Aboriginal peoples. These peoples are Inuit, who live mainly in the central and eastern Arctic; the Dene and Métis, who live mainly in the Mackenzie Valley; and the Inuvialuit, who live in the northwest region of the NWT.

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November 1997

This is an exciting time for all the peoples of the North. Over the years, the territorial governments have taken on more and more provincial-type responsibilities, and Aboriginal groups are starting to set up their own forms of self-government. As of 1999, the map of Canada will be transformed when the NWT is split in two to create the new territory of Nunavut, which means "our land" in Inuktitut, the Inuit language. (See section on Aboriginal self-government below.)



As Canada's lead federal government depart-

ment responsible for management of land and resources in the North, the Department of Indian Affairs and Northern Development (DIAND) is working together with northerners on many fronts to bring about the kinds of changes territorial residents want. DIAND's role in northern political development includes transferring management of provincial-type responsibilities to the territories and promoting Aboriginal self-government. DIAND is also involved in negotiating and settling land claims with Aboriginal peoples in the North.

The department's responsibilities extend to helping protect the environment — particularly the fragile ecosystem of the

Arctic — and managing the sustainable development of natural resources. Through sustainable development practices, northerners can ensure the wise use of resources so that future generations also benefit.

In fact, DIAND promotes sustainable development and environmental protection throughout the world's entire Arctic region. The department supports this international co-operation through the Arctic Council, a newly established organization of the eight Arctic countries. (See "DIAND supports international Arctic co-operation" below.)

### Territorial governments take on more responsibilities

Both the Yukon Territory and the NWT have territorial governments. These governments differ from those of the Canadian provinces. Territorial governments have elected legislative assemblies and cabinets, but fewer powers than their provincial counterparts.



Until the 1980s, federally appointed commissioners ran the day-to-day administration of the territories. Both the Yukon Territory and the NWT still have appointed commissioners. But today, the commissioners have largely ceremonial duties, similar to those of provincial lieutenant-governors. They leave the actual governing of the territories to the elected assemblies.



Over the years, DIAND has transferred to the territories most of the provincial-type responsibilities it once looked after. Today, the territorial governments have control of their hydro commissions, health, education, mine safety, roads and airports. The NWT manages its own forestry service. The Yukon Territory also has control over its onshore oil and gas resources, inland fisheries and hospital services. Both territories have responsibilities for wildlife management.

DIAND is still responsible for the management of land and resources in both territories. This includes water and mining in both territories; forestry in the Yukon; oil and gas in the NWT; and the protection and rehabilitation of the Arctic environment. DIAND's long-term goal is to continue to make progress on transferring the management and control of these services to the territories.

## Aboriginal self-government steps up

The Government of Canada believes that Aboriginal peoples have the right to govern themselves and decide on matters that affect their communities. Aboriginal groups will shape their own governments to suit their particular historical, cultural, political and economic circumstances.

The challenge will be to find a balance between the territorial governments and Aboriginal governments that is workable and that all northerners can accept.

Of the 14 First Nations in the Yukon Territory, four have already settled self-government agreements with the federal government. Two other agreements have nearly been concluded and eight are in negotiations.

DIAND has been working with residents of the future territory of Nunavut to help them form a new government. This government will open for business on April 1, 1999, when the central and eastern portions of the NWT officially become the Nunavut Territory. The new territory will have a public government, representing all Nunavut residents. But because Inuit will make up an 85-percent majority of the Nunavut population, the new Nunavut government will, in effect, help Inuit in the NWT meet their Aboriginal self-government aspirations.

When the NWT is split in 1999 to create Nunavut, the remaining western region of the territory will be known as the Northwest Territories. The western NWT

is now working on a new constitution for its territorial government. Other Aboriginal groups in the western NWT are developing self-government proposals, which are under discussion with the federal government.

## Land claims help advance Aboriginal goals

Aboriginal peoples see land claims as the means to make the kinds of social and economic changes they want. Most land claim settlements include funds that can support these changes, as well as title to lands, fishing and trapping rights, and guaranteed participation for Aboriginal peoples in decision-making processes on lands and environmental management.

In the NWT, four claims have been settled to date: the Inuvialuit Final Agreement in 1984; the Gwich'in Agreement in 1992; the Nunavut Land Claims Agreement in 1993; and the Sahtu Dene and Metis Agreement in 1994. The Treaty 11 Dogrib Claim is currently in negotiation.

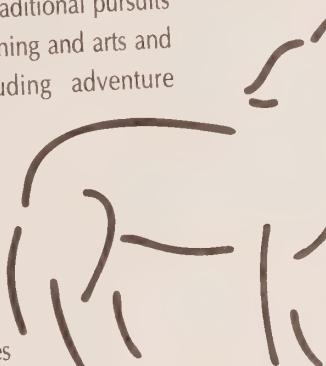
In the Yukon Territory, an umbrella final agreement in 1993 set out the basis for negotiating settlements with each of the 14 Yukon First Nations. Four individual claims have been settled under this agreement.



## The North's economy faces unique challenges

The cornerstones of the North's economy are mining (gold, lead, zinc), oil and gas development, and the traditional pursuits of hunting, trapping, fishing and arts and crafts. Tourism, including adventure tourism, is a rapidly growing industry in the Yukon and the NWT.

The North faces some unique challenges when it comes to economic development. Northern entrepreneurs are often far away from primary markets and the business services they need to support their operations. Because of the North's remoteness, northern business people can also face very high transportation and communications costs.



In the past, the lack of a skilled northern work force has proven to be an obstacle to economic progress. But this situation is gradually changing. More and more companies that come to the North are negotiating partnerships and agreements with northerners. Under these agreements, northerners receive job training and a guaranteed percentage of the new jobs created.

Because of the North's remoteness and its small, scattered population, it does not enjoy a mixed economy like southern Canada's. The northern economy's heavy reliance on non-renewable natural resources poses yet another challenge. This means that the North is far more sensitive to the world's changing demand for these resources than the national economy is.

Under the law, however, the territories are not entitled to receive equalization payments as provinces do. Because the Government of Canada is committed to ensuring northerners have the kinds of programs and services that other Canadians enjoy, the federal government set up a special formula to decide how much money to give the territories. This formula includes the following factors: population change, tax revenues, and changes in the spending levels of provincial and municipal governments in southern Canada. This way, when the provinces have to curb their spending, so do the territories.

### Publications and Public Enquiries

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## DIAND supports international Arctic co-operation

Over the past few years, a new international community of circumpolar countries has emerged in the Arctic. Circumpolar countries are nations that have lands in the Arctic. They are Canada, Denmark (Greenland), Finland, Iceland, Norway, the Russian Federation, Sweden and the United States. These countries face the same challenges when it comes to the Arctic, so why not work together?

The circumpolar countries first met in 1989 to discuss co-operative measures to protect the Arctic environment. In 1991, they established the Arctic Environmental Protection Strategy (AEPS) to guide their actions.

In 1996, they formed the Arctic Council. Northern Aboriginal peoples are also participants. The Council's job is to address

issues of common concern to the Arctic. These issues include the work of the AEPS, sustainable development, and improved health conditions and cultural well-being for the Aboriginal peoples of the North.

Canada's Ambassador for Circumpolar Affairs is Mary Simon, an Inuk. This is a recently created job. As Ambassador, Ms. Simon represents Canada at various international meetings on circumpolar issues.

## Definitions

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**Equalization payments:** the redistribution of payments that the federal government makes

from high-income to low-income provinces.

**Inuit:** An Aboriginal people in northern Canada, who live above the tree line in the Northwest Territories, and in Northern Quebec and Labrador. The word means "people" in the Inuit language — Inuktitut. The singular of Inuit is Inuk.

**Métis:** People of mixed First Nation and European ancestry who identify themselves as Métis people, as distinct from First Nations people, Inuit or non-Aboriginal people. The Métis have a unique culture that draws on their diverse ancestral origins, such as Scottish, French, Ojibway and Cree.

**Non-renewable natural resources:** natural resources that, once removed, cannot be replaced. These include minerals taken from the earth, for example, or extracted oil and gas. Trees, on the other hand, are an example of a renewable natural resource because they can be replanted.



# information

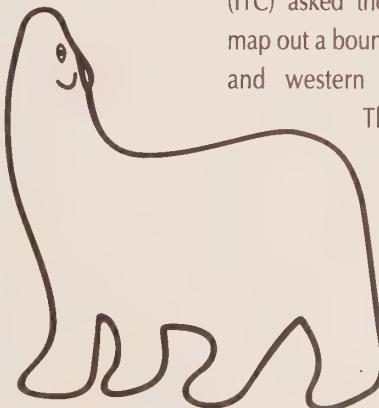
## Nunavut

### Creating the Nunavut territory

On April 1, 1999, the map of Canada will be transformed when the present-day Northwest Territories (NWT) is divided in two. The resulting new territory will be called Nunavut, which means "our land" in Inuktitut, the Inuit language.

Nunavut's lands will take in the central and eastern portions of today's NWT. These are the traditional lands of Inuit who live in the Canadian North — lands their ancestors inhabited for thousands of years. The population of the new territory will be 80 percent Inuit.

When the territory of Nunavut comes into being in 1999, it will fulfil a long-time dream for Inuit of the NWT. Even though the Nunavut government will be a public government, Inuit will make up the majority of the population. They will govern a territory of about 2 million square kilometres, one fifth of Canada's total land mass. The government of Nunavut will enable Inuit to assume their rightful place in Canada's federation and take charge of their own destiny.



### The largest land claim settlement in Canadian history

The idea of dividing the NWT is not new. In fact, the federal and territorial governments and Inuit of the NWT discussed the possible division for many years.

In 1976, the Inuit Tapirat of Canada (ITC) asked the federal government to map out a boundary between the eastern and western regions of the NWT.

The ITC represents Inuit across Canada. It wanted the eastern region of the NWT to be the Nunavut Territory because of Inuit land claims in that area.

After years of negotiations, the Nunavut Land Claims Agreement was settled in 1993. It was the largest land claim ever settled in Canadian history. The settlement gives Inuit control of more than 350,000 square kilometres of land, of which 36,000 square kilometres include mineral rights. In addition, the land claim settlement provides Inuit with more than \$1 billion over 14 years, and guaranteed participation in decisions on land and resource management.

The land claim settlement agreement has a provision to establish Nunavut "as soon as possible." The governments of Canada and the NWT and the Tungavik Federation of Nunavut (which represented Nunavut Inuit during the land claim process) agreed to negotiate a political accord.

This accord, signed in 1992, outlined how the government of the Nunavut Territory would operate. And it fixed 1999 as the year the new territory would become a reality. In 1993, the Parliament of Canada passed the legislation enacting both the land claim settlement and the accord to create the territory of Nunavut — which will transform the map of Canada.

### Taking on new challenges

When the new Nunavut government takes power on April 1, 1999, it will face many challenges, including a work force of young people with high levels of unemployment. With the creation of the Nunavut government, residents of the new territory will be able to decide themselves how they want to meet these challenges. The new government will have powers like those of the two



existing territorial governments. It will have an elected legislative assembly, a cabinet and a territorial court.

The Department of Indian Affairs and Northern Development (DIAND) is working together with Inuit and the Government of the Northwest Territories on preparations for the establishment of the new government. The Nunavut Tungavik Inc. (the former Tungavik Federation of Nunavut), Nunavut Arctic College, the

NWT government and DIAND are organizing various training programs to support preparation of Inuit for government and private sector jobs in the new territory. These training programs focus on management, administration and support services.

Through their new government, Nunavut residents will be in charge of education, health, social services, and many other provincial-type responsibilities. The establishment of the new government will help stimulate the regional economy, not only creating government jobs, but also spin-off jobs in the private sector.

In April 1997, Jack Anawak, who served as Member of Parliament for Nunatsiavut, NWT, for nine years, was appointed Interim Commissioner of Nunavut. He will be responsible for the establishment of an operational government that can function effectively once the new territory comes into being in 1999. His duties include arrangements for staffing the new government, and ensuring that all needed systems are in place, such as financial management

and an administration system for the territorial courts.

The birth of the new territory is expected to attract development corporations in businesses as diverse as shrimp fishing, hotels and construction. There

are also possibilities for mining copper, gold, silver, lead, zinc and diamonds. The tourism industry is also likely to expand, especially as three new national parks will be created inside Nunavut.



### A chance for change in the west

After the creation of Nunavut in 1999, the western section of today's NWT will still be known as the Northwest Territories. At present, the NWT has an elected territorial government with powers over education, social services, local government, housing and other programs.

The division of the present-day NWT gives residents of the western Northwest Territories a chance to rethink their system of government. The Government of Canada supports a "made in the North" proposal for a new western NWT government. Until a proposal is approved, the current system of government will remain in operation.

The division of the NWT will bring in an exciting new era for northerners on both sides of the boundary line.

## Nunavut Fast Facts

**Area** — 2 million square kilometres (about one fifth of Canada's land mass)

**Population** — 17,500 Inuit out of a total population of 22,000

**Capital City** — Iqaluit (population 3,600)

**Geographic regions** — Qikiqtauluk, Kivalliq (formerly known as Baffin and Keewatin) and Kitikmeot

**Communities** — Nunavut has 28 communities of which Iqaluit is the largest

**Parks** — Three national parks will be created within Nunavut's borders

## Definitions

**Aboriginal peoples:** The descendants of the original inhabitants of North America. The Canadian Constitution recognizes three groups of Aboriginal people — Indians, Métis people and Inuit. These are three separate peoples with unique heritages, languages, cultural practices and spiritual beliefs.

**Inuit:** An Aboriginal people in northern Canada, who live above the tree line in the Northwest Territories, and in Northern Quebec and Labrador. The word means "people" in the Inuit language — Inuktitut. The singular of Inuit is Inuk.

**Land claims:** In 1973, the federal government recognized two broad classes of claims — comprehensive and specific. *Comprehensive claims* are based on the recognition that there are continuing Aboriginal rights to lands and natural resources. These kinds of claims come up in those parts of Canada where Aboriginal title has not previously been dealt with by treaty and other legal means. The claims are called "comprehensive" because of their wide scope. They include such things as land title, fishing and trapping rights and financial compensation. *Specific claims* deal with specific grievances that First Nations may have regarding the fulfilment of treaties. Specific claims also cover grievances relating to the administration of First Nations lands and assets under the *Indian Act*.

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# information

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## Post-Secondary Education for Status Indians and Inuit

November 1997

**I**n the mid-1960s, there were about 200 Status Indian students enrolled at Canadian colleges and universities. By 1997-98, the number had soared to about 27,000.

Several factors motivated this remarkable success story. One was First Nations' increasing control over their own education.

### First Nations Control of First Nations Education

In the 1960s, the courses taught in on-reserve schools largely ignored First Nations history, culture and values. Few First Nations communities had their own high schools. To further their education, many First Nations teenagers had to relocate to towns and cities, sometimes hundreds of kilometres from their homes. This upheaval often interfered with children's academic performance. It did little to inspire them to stay in school and go on to university or college.

In 1972, the National Indian Brotherhood (now the Assembly of First Nations) presented the government with a paper entitled *Indian Control of Indian Education*.

The paper said that First Nations wanted their children's identity to be shaped by their own traditions and values. The Department of Indian Affairs and Northern Development (DIAND) adopted this policy of First Nations local control of education in 1973.

Today, 98 percent of the schools on reserves are administered by First Nations themselves. Many First Nations communities have their own high schools and children are staying in school longer. First Nations education systems prepare children for modern-day life, while preserving their traditions. As a result, more First Nations students are graduating from high school and enrolling in college and university programs.

### The Post-Secondary Student Support Program

A second factor behind the increase in post-secondary education of Status Indians and



Inuit is increased federal funding.

In the 1950s, there was no federal government program specifically supporting post-secondary education for Status

Indians and Inuit. Instead, DIAND provided some financial assistance to Status

Indian university students on a case-by-case basis.

In 1968, DIAND introduced a financial assistance program for technical vocational, college and university training for Status Indians and Inuit. (See "A Brief History of Post-Secondary Education Funding" below.) In the 1970s, more and more First Nations and Inuit students began to pursue post-secondary education. As a result, in 1977 DIAND established the Post-Secondary Education Assistance Program. This was revised in 1989 to become the Post-Secondary Student Support Program (PSSSP). The program applies to all levels of post-secondary education, including community college and diploma and certification



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programs, undergraduate programs and professional degree programs, such as medical degrees.

Between 1988-89 and 1997-98, the number of Status Indian and Inuit students pursuing a college and university education increased from approximately 14,000 to about 27,000.

Today, almost 100 percent of all post-secondary funding is administered by First Nations and Inuit organizations. They establish their own priorities for this funding. The annual budget for post-secondary education funding is over \$276 million.

The PSSSP has removed many of the financial barriers to post-secondary education that Status Indian and Inuit students encountered in the past. The program offers students three types of support:

**Tuition support** is provided to part-time and full-time students. It may include fees for registration, tuition and the cost of books and supplies required for courses.

**Travel support** is available to students who must leave their permanent place of residence to attend college or university. Students may qualify for a grant to return home once every

semester. This grant also covers any dependants who live with the student.

**Support for living expenses** is provided to full-time students to help cover the costs of food, shelter, transportation, day care and rent.

DIAND also provides financial support to Status Indian and Inuit students enrolled in University and College Entrance Preparation (UCEP) programs. UCEP's aim is to enable these students to attain the academic level they need to enter degree and diploma credit programs at the post-secondary level.



## aboriginal Studies Programs in Canadian Universities

The expansion of Aboriginal studies programs in Canadian universities has also played a part in attracting more Status Indian and Inuit students to a university education.

In 1969, Trent University in Peterborough, Ontario, became the first university in Canada to establish a Native Studies department. Shortly afterward, the University of Saskatchewan founded the Indian Federated College (now the Saskatchewan Indian Federated College). By 1980, more than 13 universities across Canada had established formal programs in the humanities or education that focused on Aboriginal peoples and their cultures.

The colleges and universities offering Aboriginal studies programs actively recruited Status Indian high-school graduates

### A Brief History of Post-Secondary Education Funding

**1950s** — No specific funding program existed. The federal government provided support on a case-by-case basis.

**1968-69** — 250 post-secondary students were assisted through a DIAND program for Status Indians and Inuit who were experiencing difficulties in getting support under the 1967 *Adult Occupational Training Act*.

**1977** — The rapid increase in the number of Status Indian and Inuit students enrolling in colleges and universities in the 1970s resulted in DIAND's creation of the Post-Secondary Education Assistance Program.

**1983** — Status Indian and Inuit students enrolled in University and College Entrance Preparation programs began to receive support from DIAND.

**1988** — Under its Indian Studies Support Program, DIAND formalized its support to First Nations and other post-secondary institutions for developing and delivering special post-secondary programs for Status Indians.

**1989** — The Post-Secondary Education Assistance Program was revised to become the Post-Secondary Student Support Program.

**1991** — The federal government announced an increase of \$320 million for Status Indian and Inuit post-secondary education over the five-year period, 1991-92 to 1995-96.

**1994** — The federal government announced the addition of \$20 million to the PSE budget.

**1997-98** — The PSE budget totalled \$276.1 million, enabling about 27,000 Status Indian and Inuit students to attend college and university.

# information

and mature students who did not have a high-school diploma. They also provided support programs, including counselling and pre-entrance preparation courses to ease students' transition to life on campus.

Through its Indian Studies Support Program (ISSP), DIAND provides funding for the research

and development of post-secondary level programs designed for First Nations peoples. The department also provides funding support to the Saskatchewan Indian Federated College (SIFC), which is a degree-granting institution entirely governed by First Nations peoples. SIFC's mission is to improve the quality of First Nations life, and

to preserve, protect and interpret First Nations history, languages, culture and artistic heritage. Among the many courses the college offers are a Health Studies Program and a Dental Therapy Program, designed for First Nations peoples who want to provide dental services in remote communities.

## DEFINITIONS

**First Nation:** A term that came into common usage in the 1970s to replace the word "Indian," which many people found offensive. Although the term First Nation is widely used, no legal definition of it exists. Among its uses, the term "First Nations peoples" refers to the Indian people in Canada, both Status and Non-Status. Many Indian people have also adopted the term "First Nation" to replace the word "band" in the name of their community.

**Indian Act:** This is the Canadian federal legislation, first passed in 1876, that sets out certain federal government obligations, and regulates the management of Indian reserve lands. The act has been

amended several times, most recently in 1985. Among its many provisions, the act requires the Minister of Indian Affairs and Northern Development to manage certain moneys belonging to First Nations and Indian lands, and to approve or disallow First Nations by-laws.

**Inuit:** An Aboriginal people in northern Canada, who live above the tree line in the Northwest Territories, and in Northern Quebec and Labrador. The word means "people" in the Inuit language — Inuktitut. The singular of Inuit is Inuk.

**Reserve:** Land set aside by the federal government for the use and occupancy of an Indian group or band.

**Status Indian:** An Indian person who is registered under the *Indian Act*. The act sets out the requirements for determining who is a Status Indian.

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# formation

## The Department of Indian Affairs and Northern Development

December 1997



### From service administrator to advisor

Over the years, the role of the Department of Indian Affairs and Northern Development (DIAND) has evolved to keep pace with changes in the situation of the people it serves. First Nations are increasingly taking charge of the services and programs that the department once managed. Similarly, many of the programs that the department previously administered on behalf of the governments of the Yukon and the Northwest Territories (NWT) are now run by the territorial governments themselves.

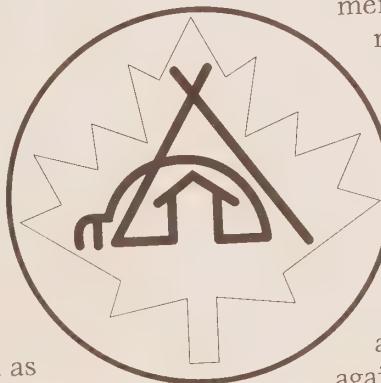
The first Indian Department in Canada dates back to 1755. The British Crown established it as a branch of the military in British North America, to cultivate military alliances with First Nations. The present-day department was created in 1966, when it mainly provided basic services to First Nations, like education

and housing, road maintenance and water and sewer systems. Today, the department is becoming much more of an advisory, funding, and supportive agency in its relations with First Nations, Inuit and northerners.

### Supporting Aboriginal self-government

Before the arrival of Europeans in Canada, First Nations and Inuit had been practising their own forms of government for thousands of years. Over the centuries, the authority of these governments weakened as a result of colonial government policies of assimilation and legislative control of First Nations. By re-establishing their own governments, First Nations and Inuit are once again able to control their own lives and lands.

Partnerships with federal and provincial governments are helping them regain their rightful place in the Canadian federation.



The Government of Canada and First Nations and Inuit are negotiating practical self-government arrangements. First Nations and Inuit are determining the pace at which these arrangements proceed. For the process to succeed, co-operation between First Nations and Inuit and the federal, provincial and territorial governments is necessary.



### Supporting northern governments

This is an exciting time for all the peoples of the North. Over the years, the governments of the Yukon and the NWT have taken on more and more provincial-type responsibilities, and Aboriginal groups in the North are starting to set up their own forms of self-government.

As of 1999, the NWT will be split in two to create the new territory of Nunavut, which means "our land" in Inuktitut, the Inuit language. The new territory will have its own public government. The remaining western region of the present-day NWT will be known as the Northwest Territories. This territory will also have its own government.



In its work in the North, the department is focusing on how to meet the unique needs of the three very different territories: the Yukon, the NWT and Nunavut.

*In the Yukon*, our priorities are to conclude land claims and implement self-government and land claim agreements with the First Nations who live in the territory. The department will also concentrate on completing the transfer of all remaining provincial-type responsibilities to the Yukon government. These remaining responsibilities deal mainly with managing land and resources.

*In the NWT*, we are focusing on concluding and implementing land claim agreements, and achieving self-government arrangements with Aboriginal groups that will work in balance with existing government institutions. The department is also assisting the "made-in-the-North" constitutional process led by NWT Aboriginal and non-Aboriginal political leaders. This process is giving NWT residents an opportunity to rethink the present system of government used in the NWT. Another of our priorities in the NWT is to update environmental and mining policies and regulations surrounding the future development of diamond mining in the region.

*In Nunavut*, we are helping Nunavut residents to create institutions and to build the infrastructure to support the new government that will open for business on April 1, 1999. Because Inuit make

up an 80 percent majority of the Nunavut population, the new Nunavut government will help them meet their goal of Aboriginal self-government. The department is providing training programs for Inuit who will take on jobs at all levels in the new government. We are also focusing on implementing the Nunavut Land Claims Agreement of 1993, together with Nunavut Tungavik Inc. and the Government of the Northwest Territories.

*On the international scene*, the department is working co-operatively through the Arctic Council, established in 1996 with seven other circumpolar countries — Denmark (Greenland), Finland, Iceland, Norway, the Russian Federation, Sweden and the United States. These countries all have lands in the Arctic and face similar challenges, including environmental protection, sustainable development, and improved health conditions and cultural well-being for the Aboriginal peoples of the North.

## **Improving living conditions in First Nations communities**

Many First Nations people in Canada live in conditions that fall far short of the standards most other Canadians have come to expect as basic.

Working together with First Nations, the federal government and DIAND have made improving the health and safety of First Nations communities a priority. Today, First Nations manage over 83 percent of the department's total expenditures on the kinds of services that other Canadians receive through their provincial or municipal governments. These services include education and community infrastructure.

First Nations see community-based economic development as the key to self-reliance and to creating much-needed jobs for their members. The department is redirecting its resources to support community development initiatives and Aboriginal-controlled community businesses.

### **A Brief History of Indian Affairs Administration in Canada**

**1755** — the British Crown establishes the Indian Department, a branch of the military, to foster good relations and cultivate military alliances with First Nations.

**1867** — on Confederation, the new federal government is given legislative authority over "Indians and lands reserved for Indians" through the *Constitution Act, 1867*.

**1867-1966** — Indian and northern affairs administration is handled by various departments throughout the years, including the Office of the Secretary of State, Citizenship and Immigration, Mines and Resources, and Northern Affairs and National Resources.

**1966** — the present-day Department of Indian Affairs and Northern Development is created by an Act of Parliament.

Improvements in First Nations living conditions hinge on putting control of programs back in the hands of community members. Other responsibilities that we will transfer in future to First Nations include managing First Nations lands and natural resources, such as oil and gas, timber and minerals.

## Settling land claims

It is our role to negotiate land claims with Aboriginal peoples, on behalf of the Government of Canada.

In 1973, the federal government recognized two broad classes of claims — comprehensive and specific.

*Comprehensive claims* are based on the recognition that there are continuing Aboriginal rights to lands and natural resources in those parts of Canada where Aboriginal title has not previously been dealt with by treaty or other legal means.

The aim of comprehensive land claim negotiations is to resolve uncertainty regarding undefined Aboriginal rights to lands and resources. They address concerns raised by Aboriginal peoples, governments and third parties about who has the legal right to own or use the land and resources that are under claim. The claims are called "comprehensive" because of their wide scope. Comprehensive claims include such matters as land title, fishing and trapping rights, financial compensation, guaranteed participation in managing resources and other social and economic benefits.

*Specific claims* deal with specific grievances that First Nations

may have about the fulfilment of treaties. Specific claims also cover grievances relating to the administration of First Nations lands and other assets under the Indian Act or other formal agreements. *Treaty land entitlement claims* are a special type of specific claim. They involve lands promised under a group of treaties that were signed with First Nations, mainly in the prairie provinces.

As well as negotiating land claim settlements, we oversee the implementation of claim settlement agreements and help fund First Nations and Inuit claims research and negotiations.

## toward a better Canada

Several years ago, departmental employees defined the department's essential goal — *Working together to make Canada a better place for First Nations and Northern peoples*. In the years to come, we will continue to support the efforts by First Nations, Inuit and northerners to achieve self-determination and self-government, and to attain their rightful place as full partners in the country.

### DEFINITIONS

**Aboriginal peoples:** The descendants of the original inhabitants of North America. The Canadian Constitution recognizes three groups of Aboriginal people — Indians, Métis people and Inuit. These are three separate peoples with unique heritages, languages, cultural practices and spiritual beliefs.

**Aboriginal self-government:** Governments designed, established and administered by Aboriginal peoples.

**Inuit:** An Aboriginal people in northern Canada, who live above the tree line in the Northwest Territories, and in Northern Quebec and Labrador. The word means "people" in the Inuit language — Inuktitut. The singular of Inuit is Inuk.

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## Status Indians and Taxes

December 1997

**I**n general, Aboriginal people are required to pay taxes, except where the limited exemption under Section 87 of the *Indian Act* applies. Section 87 says that the "personal property of an Indian or a band situated on a reserve" is tax exempt. "Personal property" includes goods and income, and certain on-reserve services, where these are consistent with Department of National Revenue's policy. A "reserve" is land that the federal government has set aside under the *Indian Act* for the use of Indians.

Therefore only Status Indians living and working on reserves are exempt from paying income tax. Status Indians living and/or working off reserves are required to pay income tax. Inuit are also required to pay income tax.

The exemption referred to in Section 87 of the *Indian Act* has existed since before Confederation. It reflects the unique constitutional and historic place of Aboriginal people in Canada. The courts have held that the exemption is to preserve the entitlements of Indian people to their reserve lands, and to ensure that the use of their property on their reserve lands is not eroded by taxation.

The *Indian Act* prevents non-Aboriginal governments from taxing the property of Status

Indians on a reserve. However, section 83 of the *Indian Act* gives First Nations the power to impose property taxes on interests in land in the reserve, including the interests of Status Indians. These property tax by-laws must be reviewed by the Indian Taxation Advisory Board and approved by the Minister of Indian Affairs and Northern Development.

The Minister of National Revenue answers specific tax questions and carries out tax laws. The Minister of Finance sets general direction for tax law. The Minister of Indian

Affairs and Northern Development defines the words "Indian," "reserve" and "band" for all governments to use in tax questions.

This description does not replace the law found in the *Indian Act* or any other federal statute. It is provided for information purposes only. For answers to particular questions, please refer to the relevant statute or appropriate regulations, or contact any Revenue Canada Tax Services Office for publications and additional information.

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**Band:** A group of First Nation people for whom lands have been set apart and money is held by the Crown. Each band has its own governing band council, usually consisting of one or more chiefs and several councillors. Community members choose the chief and councillors by election, or sometimes through traditional custom.



The members of a band generally share common values, traditions and practices rooted in their ancestral heritage. Today, many bands prefer to be known as First Nations.

**First Nation:** A term that came into common usage in the 1970s to replace the word "Indian," which many people found offensive. Although the term First Nation is widely used, no legal definition of it exists. Among its uses, the term "First Nations peoples" refers to the Indian people in Canada, both Status and Non-Status. Many Indian people have also adopted the term "First Nation" to replace the word "band" in the name of their community.

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# information

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## Frequently Asked Questions about the North

January 1998

Each year the Department of Indian Affairs and Northern Development (DIAND) gets thousands of enquiries from the general public that relate to the Canadian North. This information sheet brings together the answers to some of the most frequently asked questions.

### What is the North?

The Canadian North consists of all land above the 60th parallel. However, DIAND's responsibilities in the North apply only to the Yukon Territory and the Northwest Territories (NWT), not to the parts of Quebec and Labrador that lie north of the 60th parallel.

### What does DIAND do in the North?

As Canada's lead federal government department responsible for management of land and resources in the North, DIAND works together with northerners on many fronts to bring about the kinds of changes territorial residents want. DIAND's role in northern political development includes transferring management of provincial-type responsibilities to the territories

and promoting Aboriginal self-government. The department's responsibilities extend to helping protect the environment and managing the sustainable development of natural resources.

### Who lives in the North?

In the Yukon Territory, the population is about 77 percent non-Aboriginal people. Most of the 23 percent who are Aboriginal are Status Indians. In the NWT, about 62 percent of the population is Aboriginal. The majority of these Aboriginal people are Inuit.

### Who are Inuit?

Inuit means "people" in Inuktitut, their language. Most Inuit live in the NWT, Northern Quebec and Labrador.

### What does Inuktitut mean?

It means "in the manner of Inuit."

### What does Inuk mean?

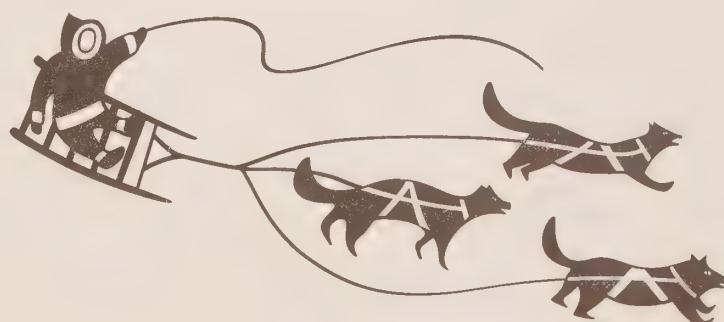
Inuk is the singular form of Inuit. Inuuk means two Inuit individuals. Inuit refers to three or more people.

### How many Inuit languages are there?

Just the one — Inuktitut. But there are more than 20 dialects.

### What are the written forms of Inuktitut?

There are two. One is based on syllabics (written signs that represent the syllables of a word), and has been used for 100 years. Most Inuit use syllabics when



writing their language. Labrador Inuit, however, use an alphabet system.

## Do Inuit register to achieve status as Indians do?

No. Inuit should contact the Inuit Tapirissat of Canada (ITC) — the national Inuit organization — for more information about programs and services available to them.

## What is the Inuit population?

About 55,700 Inuit live in 53 communities across the North. The Inuit population has grown rapidly over the past few decades. According to Statistics Canada, if present trends continue, there will be about 84,600 Inuit in the North by 2016.

## What does Nunavut mean?

It means "our land" in Inuktitut.



## What is the Nunavut Territory?

On April 1, 1999, the new territory of Nunavut will come into being when the present-day NWT is divided in two. The central and eastern part will become the Nunavut Territory; the western part will still be called the NWT. Both territories will have their own public governments. The provision to establish the territory of Nunavut was part of the Nunavut Land Claims Agreement, signed in 1993. About 80 percent of the Nunavut Territory's population is Inuit. They will govern a territory of more than 2 million square kilometres, one fifth of Canada's land mass.

## What materials and tools do Inuit sculptors use?

Traditional Inuit sculptors work with local stone, weathered and fossilized whalebone, ivory and antlers. The most common medium is soapstone, which varies in colour from black to green. Traditional sculptors use axes, hammers and chisels to rough out a block of stone. They then finish the work using files, rasps and sandpaper.

## How do I know if my Inuit sculpture is authentic?

The Government of Canada has registered the symbol of the Igloo as a trademark that identifies Inuit artwork as authentic. This trademark protects Inuit artists and buyers. Only Inuit artists or their agents can acquire the trademark Igloo stickers or tags.



## Does DIAND promote Inuit art?

DIAND's Canadian Inuit Art Information Centre promotes Inuit artists. The centre keeps a research library on Inuit art, including artist biographies. It produces educational material on Inuit art, and provides advice to the general public, museums, and wholesale and retail galleries. DIAND also helps fund the Inuit Art Foundation, which assists Inuit artists.

## What are the musical traditions of Inuit?

Inuit have a drum dance, which combines music, song, dance and stories. They also have a tradition of throat-singing: two women face each other and make resonant sounds through voice manipulation and breathing techniques.

These songs attempt to imitate the sounds of the northern lights, the seashore and the wind. Young Inuit singer/songwriters, such as Susan Aglukark, are making an impact on the contemporary music scene with songs in Inuktitut that tell of the joys, hardships and dreams of their people. "Country and western" type songs in Inuktitut are also growing increasingly popular in Inuit communities.

## Is mining an important activity in the North?

It is the most important business activity in the North, worth millions of dollars annually to the northern economy. In 1995, the value of minerals produced in the Yukon was estimated at \$176 million. In the NWT, the value of minerals produced was estimated at \$551 million.

The Ekati Diamond Mine being constructed by BHP Diamonds Inc. in the NWT will make mining of even greater importance in the northern economy. The mine is expected to produce \$500 million worth of diamonds annually.

## How can I find a job up North?

Contact your local Canada Employment Centre. Or check out the job listings in any of the following newspapers: *Yukon News*, *Whitehorse Star* or *L'Aurore Boréale* in Whitehorse, Yukon; *News North* in Yellowknife, NWT and *Nunatsiaq News* in Iqaluit, NWT. These papers may be available at your local library or newspaper shop. You could also check with the Human Resources Branches of the two territorial governments. In addition, both the Yukon and the NWT governments have offices in Ottawa, and websites on the Internet.



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# information

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January 1998

**I**nuit for many centuries, outsiders called Inuit "Eskimos."

Inuit no longer find this term acceptable. They prefer the name by which they have always known themselves — Inuit, which means "the people" in their own language, Inuktitut.

Inuit inhabit vast areas of the Northwest Territories, the coast of northern Labrador and about

25 percent of Northern Quebec. Traditionally, they have lived above the treeline in the area bordered by Alaska in the west, the Labrador coast in the east, the southern tip of Hudson Bay in the south and the High Arctic Islands in the north.

About 55,700 Inuit live in 53 communities across the North. The Inuit population has grown rapidly over the past few decades. According to Statistics Canada, if present trends continue, there will be about 84,600 Inuit in the North by 2016.

Inuit are one of the three Aboriginal peoples in Canada, as defined by the Canadian Constitution. The other two Aboriginal peoples are First Nations and Métis people.



## A culture rooted in the land

Inuit origins in Canada date back at least 4,000 years. Their culture is deeply rooted in the vast land they inhabit. For thousands of years, Inuit closely observed the climate, landscapes, seascapes and ecological systems of their vast homeland. Through this inti-

mate knowledge of the land and its life forms, Inuit developed skills and technology uniquely adapted to one of the harshest and most demanding environments on earth.

Inuit treated human beings, the land, animals and plants with equal respect. Today, they continue to try to maintain this harmonious relationship. They try to use the resources of land and sea wisely to preserve them for future generations. Strict hunting traditions and rules help maintain this balance. Inuit in Labrador, for example, forbid the killing of any animal in its mating season.

Before the creation of permanent settlements in the 1940s and '50s, Inuit moved with the seasons.

They established summer and winter camps to which they returned each year. These seasonal camps enabled Inuit to use the resources of land and sea at the times of the year they were most abundant.

Traditional knowledge about Inuit history, and the land, plants and wildlife, has been passed down through the generations. The family is the centre of Inuit culture, and co-operation and sharing are basic principles in Inuit society. Inuit share the food they have hunted, and everyone does his or her part to help those in need.

Inuit culture has been exposed to many outside influences over the past century. Nevertheless, Inuit have managed to hold on to their values and culture. Inuktitut is still spoken in all Inuit communities. It is also the principal language used in radio and television productions originating in the North, and it is in the school curriculum.

Many Inuit communities continue to practise traditional Inuit dance and song, including the drum dance and throat singing. Oral tradition and storytelling are still very much alive in Inuit culture, with tales passed down over the centuries. These stories are often about powerful spirits that inhabit the land and sea. They

have been a continuing source of inspiration for Inuit artists whose prints and sculptures are prized by collectors and art galleries around the world.

## he contact period

The first regular contact between Inuit and Europeans began in the mid-1700s when European whalers arrived in the Arctic. By the late 1800s the whaling industry had started to decline and it was replaced by the fur trade. In the decades that followed, an economic relationship based on fur trading developed between Inuit and Europeans.

Apart from encounters with fur traders and some explorers, Inuit had very little contact with the rest of Canada until the 1940s. By then, the Canadian government had begun to establish its presence in the Arctic.

The government encouraged Inuit to live in permanent settlements, instead of their seasonal camps. These settlements were soon supported by Royal Canadian Mounted Police (RCMP) detachments, health and social services, and a housing program.

In the 1960s, Inuit began to form marketing co-operatives to help sell local products, including art prints and carvings that were to become world-famous. By the 1970s, the new centralized settlements had become a permanent feature of Inuit life, with new schools and improved medical facilities. Regular air travel and telecommunications helped link the settlements to each other and the rest of the world.

Inuit communities are governed by elected municipal councils. Supporting these councils are committees that deal with hunting, fishing and trapping, and health and education. Inuit schools today offer a modern educational system that incorporates cultural teachings, including Inuktitut language teaching.

## he Inuit economy today

Today, Inuit work in all sectors of the economy, including mining, oil and gas, construction, government and administrative services. Many Inuit still supplement their income through hunting.

Tourism is a growing industry in the Inuit economy. Inuit guides take tourists on dogsled and hunting expeditions, and work with outfitting organizations. About 30 percent of Inuit derive part-time income from their sculpture, carving and print making.

The settlement of land claims in the Northwest Territories and Northern Quebec has given Inuit money and a framework to develop and expand economic development activities. New emerging businesses include real estate, tourism, airlines and offshore fisheries.

## L and claims and Aboriginal rights

Since the mid-1970s, Inuit have negotiated several comprehensive land claims with the federal government, the Government of

the Northwest Territories and the Province of Quebec. These include the James Bay and Northern Quebec Agreement, signed in 1975, the Inuvialuit Final Agreement, signed in 1984 with the Inuit located in the Western Arctic, and the Nunavut Land Claims Agreement, reached in 1993. Each of these agreements meets the needs of the specific region. In all cases, the settlement package includes financial compensation, land rights, hunting rights and economic development opportunities. The Nunavut Land Claims Agreement also committed the federal government to the division of the Northwest Territories and the creation of the new territory of Nunavut on April 1, 1999.

The Labrador Inuit Association is currently negotiating its land claim with Canada and the Province of Newfoundland and Labrador.

Makivik Corporation, which represents Inuit of Northern Quebec, is negotiating its offshore claim with Canada and the Government of the Northwest Territories.



## Inuit national and international organizations

Until the 1970s, Inuit had no regional or national organizations to represent them at the political level. However, in the early 1970s, a group of new leaders emerged. They founded the Inuit Tapiriyat of Canada (ITC) in 1971. The ITC leaders lobbied for changes to

policies affecting Inuit and their role in Canada. As a result of their efforts, the federal government provided long-term funding to help them establish national and regional Inuit organizations. Using this funding, Inuit organizations focused on issues like self-government, constitutional recognition of Aboriginal rights, environmental issues and land claims.

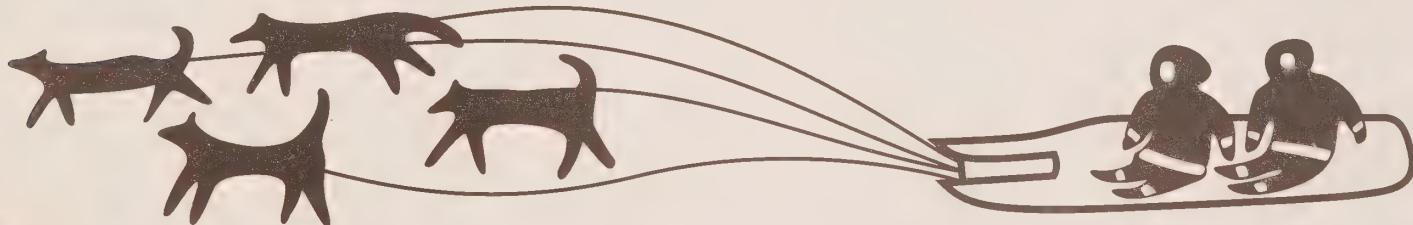
The Inuit Broadcasting Corporation is the national organization in

charge of Inuit broadcast services. Through Television Northern Canada, it broadcasts Inuit television programs across the NWT, Northern Quebec and Labrador, as well as the Yukon Territory.

In addition to national and regional Inuit organizations, Inuit in Canada work to support Inuit cultural groups that cross international boundaries. In 1977 the Inuit Circumpolar Conference (ICC) was created to represent the interests of Inuit in Canada,

Greenland, Chukota (Russia) and Alaska. The ICC works to strengthen unity between Inuit in these regions and promotes sustainable development and Inuit rights and interests at the international level.

The Conference also gives Inuit in Canada the opportunity to participate in economic development projects and joint ventures across the circumpolar region, and with Indigenous peoples in other parts of the world.



## DEFINITIONS

**Aboriginal rights:** Rights that some Aboriginal peoples of Canada hold as a result of their ancestors' longstanding use and occupancy of the land. The rights of certain Aboriginal peoples to hunt, trap and fish on ancestral lands are examples of Aboriginal rights. Aboriginal rights will vary from group to group depending on the customs, practices and traditions that have formed part of their distinctive cultures.

**Inuvialuit:** Inuit who live in the Western Arctic.

**Land claims:** In 1973, the federal government recognized two broad classes of claims — comprehensive and specific. *Comprehensive claims*

are based on the recognition that there are continuing Aboriginal rights to lands and natural resources. These kinds of claims come up in those parts of Canada where Aboriginal title has not previously been dealt with by treaty and other legal means. The claims are called "comprehensive" because of their wide scope. They include such things as land title, fishing and trapping rights and financial compensation. *Specific claims* deal with specific grievances that First Nations may have regarding the fulfilment of treaties. Specific claims also cover grievances relating to the administration of First Nations lands and assets under the *Indian Act*.

**Nunavut:** The new territory that will be created in the Canadian North on April 1, 1999 when the present-day Northwest Territories is divided in two. Nunavut means "our land" in Inuktitut. Inuit, whose ancestors inhabited these lands for thousands of years, will make up 80 percent of the population of Nunavut. The new territory will have its own public government.

### Publications and Public Enquiries

Department of Indian Affairs and Northern Development, Ottawa, Ontario K1A 0H4

(819) 997-0380  
[www.inac.gc.ca](http://www.inac.gc.ca)

QS-6119-014-EE-A1



# information

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ISA

## National Aboriginal Organizations in Canada

January 1998

 There are many national Aboriginal organizations dedicated to advancing the political, social, economic and cultural well-being of Aboriginal peoples in Canada. This information sheet briefly describes the aims of some of the principal national Aboriginal organizations.

### National Aboriginal Political Organizations

#### Assembly of First Nations

The Assembly of First Nations (AFN) is the national organization of First Nations in Canada. It represents the views of its member First Nations in areas such as Aboriginal and treaty rights, environment, economic development, education, housing, health, social services and land claims.

#### Contact the AFN at:

1 Nicholas Street  
Suite 1002  
Ottawa, Ontario  
K1N 7B7  
tel.: (613) 241-6789  
fax: (613) 241-5808  
website address:  
<http://www.afn.ca>

#### The Congress of Aboriginal Peoples

The Congress of Aboriginal Peoples (CAP) was formerly known as the Native Council of Canada. The CAP is the national organization representing Non-Status Indians.

#### Contact the CAP at:

65 Bank Street  
4<sup>th</sup> Floor  
Ottawa, Ontario  
K1P 5N2  
tel.: (613) 238-3511  
fax: (613) 230-6273

#### Inuit Tapirisat of Canada

Inuit Tapirisat of Canada (ITC) is the national organization representing more than 40,900 Inuit living in 53 communities in the Northwest Territories, Northern Quebec and Labrador. ITC deals with issues ranging from Inuit self-determination to the preservation of Inuit culture.

#### Contact the ITC at:

170 Laurier Avenue West  
Suite 510  
Ottawa, Ontario  
K1P 5V5  
tel.: (613) 238-8181  
fax: (613) 234-1991

#### Métis National Council

The Métis National Council (MNC) is the national organization representing the Métis people in Canada. It was established in 1983 after the recognition of the Métis as Aboriginal people in the *Constitution Act, 1982*.

#### Contact the MNC at:

350 Sparks Street  
Suite 309  
Ottawa, Ontario  
K1R 7S8  
tel.: (613) 232-3216  
fax: (613) 232-4262

# information

## Native Women's Association of Canada

The Native Women's Association of Canada (NWAC) was incorporated in 1974 to promote the social, economic, cultural and political well-being of Status and Non-Status Indian and Métis women across Canada. Also, Career Place is a program of NWAC which maintains a database of qualified Aboriginal women seeking employment at <http://careerplace.com>.

### Contact the NWAC at:

9 Melrose Avenue  
Ottawa, Ontario  
K1Y 1T8  
tel.: (613) 722-3033  
fax: (613) 722-7687  
e-mail: [nwac@istar.ca](mailto:nwac@istar.ca)

## National Aboriginal Social and Cultural Organizations

### Aboriginal Nurses Association of Canada

The Aboriginal Nurses Association of Canada (ANAC) was formed to promote better physical, mental, social and spiritual well-being for Aboriginal people. It develops educational courses, conducts studies and compiles and publishes material on Aboriginal health, medicine and culture.

### Contact the ANAC at:

192 Bank Street  
Ottawa, Ontario  
K2P 1W8  
tel.: (613) 236-3373  
fax: (613) 236-3599

## First Nations Confederacy of Cultural Education Centres

The First Nations Confederacy of Cultural Education Centres (FNCCEC) is a national, federally incorporated, not-for-profit organization that represents 76 First Nations cultural education centres and cultural programs. These centres and programs serve over 300 First Nations communities across Canada helping to maintain, recover and strengthen Aboriginal identity.

### Contact the FNCCEC at:

191 Promenade du Portage  
Suite 605  
Hull, Quebec  
J8X 2K6  
tel.: (819) 772-2331  
fax: (819) 772-1826  
website address:  
<http://www.schoolnet.ca/aboriginal/fnccec>

## National Aboriginal Business Association

The National Aboriginal Business Association (NABA) is a self-funded, private business organization whose aim is to represent the national business interests of Aboriginal entrepreneurs in Canada. NABA seeks to foster Aboriginal self-reliance by developing the Aboriginal business sector and promoting relationships with non-Aboriginal business interests.

### Contact the NABA at:

P.O. Box 5566  
Fort McMurray, Alberta  
T9H 3G5  
tel.: (403) 791-0654  
fax: (403) 791-0671

## National Aboriginal Forestry Association

The National Aboriginal Forestry Association (NAFA) is a non-profit, First Nations-controlled organization. It was established in 1989 by Aboriginal people who wanted to advance the interests of Aboriginal communities, organizations, enterprises and individuals involved in forestry.

### Contact the NAFA at:

875 Bank Street  
Ottawa, Ontario  
K1S 3W4  
tel.: (613) 233-5563  
fax: (613) 233-4329  
website address:  
<http://sae.ca/nafa>

## National Aboriginal Veterans Association

The National Aboriginal Veterans Association (NAVA) was formed in 1986 to represent the interests of Aboriginal veterans, and heighten public awareness of the outstanding contributions that Aboriginal veterans made to preserve the freedom of all Canadians.

### Contact the NAVA at:

1331-122nd Avenue  
Edmonton, Alberta  
T5L 2V3  
tel.: (403) 452-3147  
fax: (403) 452-4796

## National Association of Friendship Centres

The National Association of Friendship Centres (NAFC) was established in 1972 as the national representative of the growing number of Friendship Centres across the country. Friendship Centres are community-based organizations that provide a wide range of support services to Aboriginal people in urban areas.

### Contact the NAFC at:

275 MacLaren Street  
Ottawa, Ontario  
K2P 0L9  
tel.: (613) 563-4844  
fax: (613) 594-3428  
e-mail: [mjhare@nac-aboriginal.com](mailto:mjhare@nac-aboriginal.com)

## Native Investment and Trade Association

The Native Investment and Trade Association (NITA) is a non-profit, non-political organization dedicated to pursuing Aboriginal self-reliance by economically integrating Aboriginal communities into mainstream Canadian and international business.

### Contact the NITA at:

890 West Pender Street  
Suite 410  
Vancouver, British Columbia  
V6C 1J9  
tel.: (604) 684-0880  
or toll-free 1 800 337-7743  
fax: (604) 684-0881

## Native Physicians Association in Canada

The independent, apolitical Native Physicians Association in Canada (NPAC) was officially founded in 1990. NPAC's mandate is to raise the status of Aboriginal people's health to the highest possible level.

### Contact the NPAC at:

Box 8427, Station T  
Ottawa, Ontario  
K1G 3H6  
tel.: (613) 445-1676  
fax: (613) 445-1678

## Pauktuutit

Pauktuutit is a national non-profit organization that represents all Inuit women in Canada. Its aim is to foster a greater awareness of the needs of Inuit women and encourage their participation in community, regional and national issues in the areas of social, cultural and economic development.

### Contact Pauktuutit at:

192 Bank Street  
Ottawa, Ontario  
K2P 1W8  
tel.: (613) 238-3977  
fax: (613) 238-1787  
website address:  
<http://www.nunavik.net/pauktuutit>

## Publications and Public Enquiries

Department of Indian Affairs and Northern Development, Ottawa, Ontario K1A 0H4

(819) 997-0380  
[www.inac.gc.ca](http://www.inac.gc.ca)

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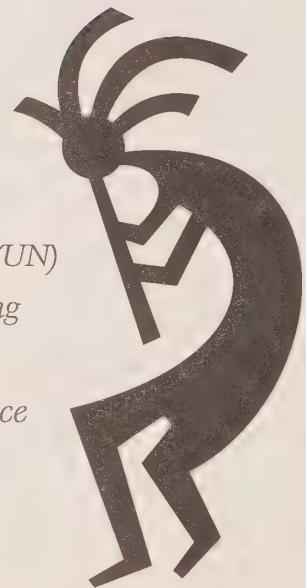
# Information

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## The International Decade of the World's Indigenous People

November 1998

**I**ver the past 20 years, Indigenous peoples around the world have organized themselves to make international bodies like the United Nations (UN) aware of their situation. As a result of their years of work, there is now a growing understanding in the international community of Indigenous peoples' values, traditional knowledge, special relationship to the Earth, and the vital importance of their ongoing contribution in the world.



### **T**he situation of Indigenous peoples

There are an estimated 300 million Indigenous people living in over 70 countries around the world. The word "Indigenous" means that they are the descendants of the original inhabitants of particular regions or territories.

Over thousands of years, the world's Indigenous peoples have developed their own distinct cultures, religions and economic and social organizations. These cultures are as unique and various as the Aborigines in Australia, Inuit in the Canadian Arctic, the

Masai in Kenya, the Anka Hill Tribe in Thailand, or the Mapuche in Chile.

In nearly all the world's societies, Indigenous peoples often suffer from discrimination and are among the poorest of the poor. Their physical health is also at risk. According to the World Health Organization, Indigenous peoples have higher rates of infant mortality, lower life expectancy and more chronic illness than the non-Indigenous populations in their countries.

Many of the cultures and traditional ways of Indigenous peoples are being weakened by

the machinery and goals of the modern, industrialized world. Many Indigenous peoples have been driven from their traditional lands by modern-day demands for timber, oil and gas, minerals and farm land.

Within the UN system, the recognition of Indigenous issues has been gathering momentum, spurred on by the activities of several UN agencies. Indigenous issues are also getting more attention as a result of the International Decade of the World's Indigenous People coming into effect.



## The United Nations' goals for the International Decade

In 1993, during the World Conference on Human Rights in Vienna, there was a recommendation to extend the International Year of Indigenous People, which was then ending, into an International Decade. It was hoped that a Decade would enable states, the UN, and Indigenous peoples to realize some of the important goals set in the International Year, and to carry on the work already begun.

In December 1994, the UN General Assembly representing 185 member states launched the International Decade of the World's Indigenous People. The UN committed itself to addressing, between 1995 and 2004, improvements in the situations of the more than 300 million Indigenous people worldwide. The UN's goal for the Decade is "to strengthen international co-operation to solve the problems faced by Indigenous people in such areas as human rights, the environment, development, education and health."

The key to achieving this goal is found in the UN's theme for the International Decade — "Indigenous people: partnership in action." The UN will encourage the development of new partnerships among Indigenous peoples and states and other groups, and between Indigenous peoples and the UN. These partnerships — based on the principles of equity, mutual respect and

understanding — will present ways for Indigenous peoples to develop their own solutions to the problems they face.

A number of UN agencies are partnering with Indigenous peoples to further the Decade's goals. The United Nations Educational, Scientific and Cultural Organization (UNESCO) is working with Indigenous leaders and craft workers to set up training courses to help protect their cultural heritage and languages. The World Health Organization (WHO), in conjunction with Indigenous health professionals including representatives from Canada, has been involved in an Indigenous Peoples and Substance Abuse Project. The Food and Agriculture Organization (FAO) is increasing its support for its ongoing Forest, Trees and Peoples Program. This program works with forest dwellers and herders in maintaining and evolving Indigenous management practices.

One of the main goals for the UN during the Decade is the adoption of a UN Declaration on the Rights of Indigenous Peoples. A second goal is the recommendation to the General Assembly for the creation of a permanent forum for Indigenous peoples in the United Nations system. This kind of forum would give Indigenous peoples more access to, and influence in, the international community. To mark the Decade from the outset, the UN proclaimed August 9 as the International Day of the World's Indigenous People.



## Canada's contributions to the goals of the International Decade

At the beginning of the Decade, the United Nations called upon member states and governments, Indigenous peoples and the private sector to make their mark towards the Decade's goals. Canada has supported a number of partnerships and special activities that highlight the objectives of the Decade, and that will last beyond 2004. Following are some examples of Canadian Decade initiatives implemented to date.

***The National Aboriginal Achievement Awards*** each year highlight and honour Aboriginal men and women in Canada for their outstanding achievements in fields such as business, sports, arts, the environment, health, medicine, science, law and justice, social services and public service.



**National Aboriginal Day** is celebrated each June 21 to help make all Canadians aware of Aboriginal peoples' valuable contributions to Canadian society and of the diverse cultures of Aboriginal peoples in Canada.

**A United Nations Expert Seminar on Practical Experiences Regarding Indigenous Land Rights and Claims** was hosted by Canada in Whitehorse, Yukon. More information on the seminar is available from the United Nations.

**Haida Spirits of the Sea, a virtual exhibit**, was developed for the Canadian Pavilion at Expo '98 in Lisbon, Portugal. The exhibit uses high technology to teach Internet users around the world about the Haida Gwaii's contemporary life, rich culture and enduring relationship with the sea. The Web site address for the virtual exhibit is [www.chin.gc.ca/haida](http://www.chin.gc.ca/haida).

**A Canada/Mexico Aboriginal Economic Round Table** was initiated by Canada to discuss opportunities for co-operative relationships between Indigenous peoples of Canada and Mexico.

**A Canada/New Zealand Economic Development Exchange** was established by the Department of Indian Affairs and Northern Development (DIAND) and the Ministry of Maori Development in New Zealand. The exchange involves the Maori and the Nisga'a Tribal Council in British Columbia, who will share information and explore potential economic

development opportunities with Indigenous peoples of both countries.

**A plain-language version of the UN Draft Declaration on the Rights of Indigenous Peoples** and an information pamphlet, in Inuktitut and Oji-Cree, were developed and produced by the Inuit Circumpolar Conference and the Chiefs of Ontario.

**Canadian Aboriginal organizations' participation in work on the UN Draft Declaration** on the Rights of Indigenous Peoples is supported by the Department of Foreign Affairs and International Trade.

## he future

The UN Resolution on the International Decade of the World's Indigenous People asked all nations to develop a national plan of action to implement the Decade's goals. Canada is working on this plan, in consultation with national Aboriginal organizations. One of the most critical links to the implementation of the Decade's goals and its theme of "partnership in action" is *Gathering Strength – Canada's Aboriginal Action Plan*.

Launched in January 1998, *Gathering Strength* is the federal government's response to the findings and recommendations of the Royal Commission on Aboriginal Peoples. It is one of the most comprehensive action plans ever developed in partnership with Aboriginal people. The plan answers the Royal Commission's call for significant changes in the government's relationship with Aboriginal people by setting out four objectives: renewing the partnership; strengthening Aboriginal governance; developing a new fiscal relationship; and supporting strong communities, people and economies.

For further information on the Decade, see the UN Decade Web site at <http://www.unhchr.ch> or the International Activities section of DIA&ND's Web site at <http://www.inac.gc.ca>.



## DEFINITIONS

**Aboriginal peoples:** The descendants of the original inhabitants of North America. The Canadian Constitution recognizes three groups of Aboriginal people – Indians, Métis people and Inuit. These are three separate peoples with unique heritages, languages, cultural practices and spiritual beliefs.

**Aboriginal rights:** Rights that some Aboriginal peoples of Canada hold as a result of their ancestors' longstanding use and occupancy of the land. The rights of certain Aboriginal peoples to hunt, trap and fish on ancestral lands are examples of Aboriginal rights. Aboriginal rights will vary from group to group depending on the customs, practices and traditions that have formed part of their distinctive cultures.

**First Nation:** A term that came into common usage in the 1970s to replace the word "Indian," which many people found offensive. Although the term First Nation is widely used, no legal definition of it exists. Among its uses, the term "First Nations peoples" refers to the Indian people in Canada, both Status and Non-Status. Many Indian people have also adopted the term "First Nation" to replace the word "band" in the name of their community.

**Inuit:** An Aboriginal people in northern Canada, who live above the tree line in the Northwest Territories, and in Northern Quebec and Labrador. The word means "people" in the Inuit language – Inuktitut. The singular of Inuit is Inuk.

**Métis:** People of mixed First Nation and European ancestry who identify themselves as Métis people, as distinct from First Nations people, Inuit or non-Aboriginal people. The Métis have a unique culture that draws on their diverse ancestral origins, such as Scottish, French, Ojibway and Cree.

### Publications and Public Enquiries

Department of Indian Affairs  
and Northern Development  
Ottawa, Ontario K1A 0H4

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[www.inac.gc.ca](http://www.inac.gc.ca)

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# information

Government Publications

CANADA  
INFO

## Nunavut, Canada's Third Territory "North Of 60."



On April 1, 1999,  
Canada will have  
a third territory called Nunavut,  
which will be carved out  
of the central and eastern area of  
the Northwest Territories (NWT).  
Inuit will make up 80 percent  
of Nunavut's population.

Nunavut means  
"our land" in Inuktitut,  
the Inuit language.

Inuit believe they must give equal respect to the spirits of the land, animals and plants. These beliefs guide Inuit in using the land, sea and other resources wisely. Inuit want to continue their traditional use of the land – hunting and trapping as their ancestors

### NUNAVUT

In the 1970s, Inuit began to organize in response to the fast-paced changes taking place in the north and affecting their lives. Some of the Inuit's concerns were about how oil, gas and mineral exploration in the north would affect them. They also feared that their cultural well-being, so strongly tied to the land, was at risk.



have done. In the face of resource exploration, Inuit are concerned about losing their traditional way of life.

In 1992, Inuit of the eastern Arctic began writing a new chapter in the story of Canada when they reached an agreement with the Government of Canada to create a new territory called Nunavut by 1999. Nunavut will cover one fifth of Canada – over 2 million square kilometres, about three times the size of the island of Newfoundland – and will be home to some 22,000 people, including 17,500 Inuit. It will have 28 villages or communities, including the capital, Iqaluit, located on Baffin Island. That's where the territorial government will be. About 3,600 people live in Iqaluit.

### INUIT

For many years Inuit in Canada were called Eskimos. Today, these northern peoples are referred to as "Inuit," the Inuktitut word for "the people."





Today, most Inuit use snowmobiles instead of sleds and dog teams, live in houses instead of igloos and wear snowmobile boots and commercially made parkas. But some still follow traditional ways and wear traditional dress. A favoured coat, for instance, is the *amautik*, a parka with an oversized hood. Women with young children like this coat because the large hood acts as a built-in baby pouch to carry their babies!

Another favourite item is an *ulu*, a semi-circular knife that Inuit women

have used for centuries and which women today still use to cut up seal meat. And while young children watch television, their grandmother chews a caribou skin to make it soft before turning the skin into moccassins.



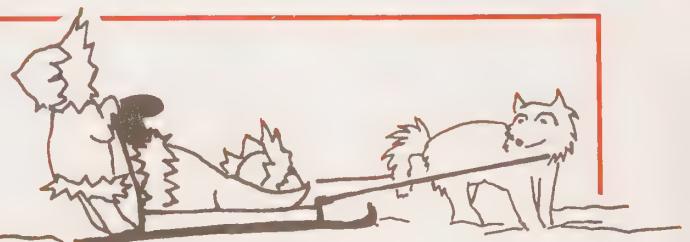
Today's Inuit strive to transmit the heritage of their ancestors to their children. In school, children learn Inuktitut as well as English. Community elders teach life skills courses to ensure that young Inuit learn about their culture. Students gain practical experience in such traditional skills as hunting, butchering and skinning of slain animals, and preparation of Inuit food.

## Activities for grades 5-6 on Nunavut

### Activity "I"

Inuit were very clever in making use of all their resources. Antlers, for instance, became fish hooks, and bones were turned into toys. But antlers and bones had other uses as well. Can you think of different ways to turn the animal parts listed below into clothes and tools? Be as creative as you can!

antlers • bird bones • fur • intestines (waterproof!) • sealskin • fat • sinew (these are stringlike tendons that join bone to bone)

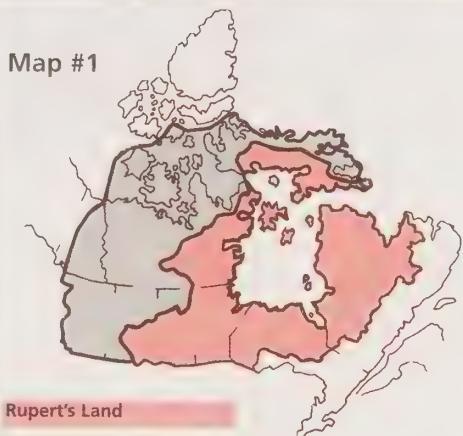


"Wood was so scarce, some Inuit used frozen fish wrapped in sealskin as dogsled runners. Talk about fish to go!"

### Answers "I"

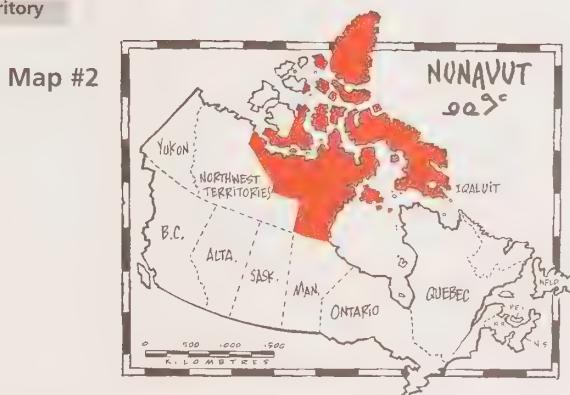
Animal skins provided the basic materials to make tents and boats. Intestines were turned into waterproof jackets for kayakers. Caribou fur was used for parkas and pants, sealskin for boots.

Bird bones made excellent needles, and antlers became fish hooks or brakes for a dog sled. Sinew was used as thread. Animal fat was rendered into oil and used for heat and light.



## Activity #2

As you can see in Map #1, the current NWT was once a much larger territory known as Rupert's Land and the North-western Territory. Compare this map to Map #2, noting how the larger land was divided into provinces and territories. Use colored pencils to draw the lines across Map #1.



Over time, the NWT was divided into other provinces and a territory: Manitoba in 1870, the Yukon Territory in 1898, and the provinces of Alberta and Saskatchewan in 1905. The current boundaries of the NWT were established in 1912, following the northward extension of Manitoba, Ontario and Quebec. After the creation of Nunavut in 1999, the western section of today's NWT will still be known as the Northwest Territories.

## Activity #3

During the winter, your local radio stations will broadcast snow conditions for your region or for local ski hills. Even if you're not a skier, you probably know what "fresh powder snow" looks and feels like. But just how frozen is a ski hill's "frozen granular base"?

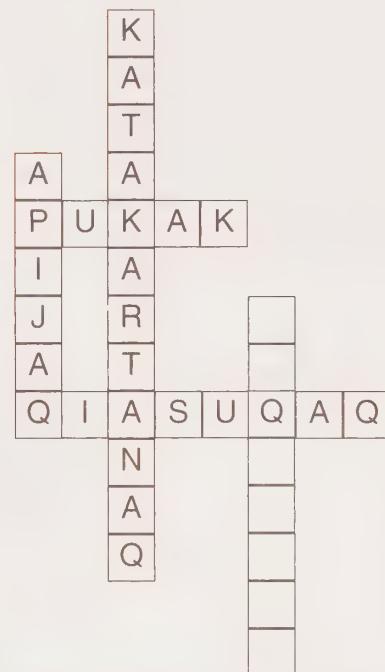


In English, we have very few words for snow, but in Inuktitut there are at least 14 words! Do you think "frozen granular base" is *aniugaviniq* (very hard, compressed and frozen snow) or *pukak* (crystalline snow that breaks down and separates like salt)? Here are the 14 Inuktitut words for snow. How many conditions do you recognize? Try drawing a picture of these different types of snow!

<i>aniugaviniq</i>	very hard, compressed and frozen snow
<i>apijaq</i>	snow covered by bad weather
<i>apiġiannagaut</i>	the first snowfall of autumn
<i>katakartanaq</i>	snow with a hard crust that gives way under footsteps
<i>kavisiq</i>	snow roughened by rain or frost
<i>kinirtaq</i>	compact, damp snow
<i>mannguq</i>	melting snow
<i>masak</i>	wet, falling snow
<i>matsaaq</i>	half-melted snow
<i>natiruvaaq</i>	drifting snow
<i>pukak</i>	crystalline snow that breaks down and separates like salt
<i>qannialaaq</i>	light-falling snow
<i>qiasuqaq</i>	snow that has thawed and refrozen with an ice surface
<i>qiqumaaq</i>	snow whose surface has frozen after a light spring thaw.

some of these words are already in the krikkross puzzle  
can you add the right number of boxes and  
place the remaining words in them?

5 letters	9 letters
masak	kavisilaq
pukak	
6 letters	10 letters
apijaq	qannialaaq natiruvaaq
7 letters	11 letters
matsaaq	aniugaviniq
mannguq	
8 letters	12 letters
qiasuqaq	katakartanaq
qiqumaaq	
kinirtaq	13 letters apigiannagaut



## Activity #4 Nunavut Fast Facts



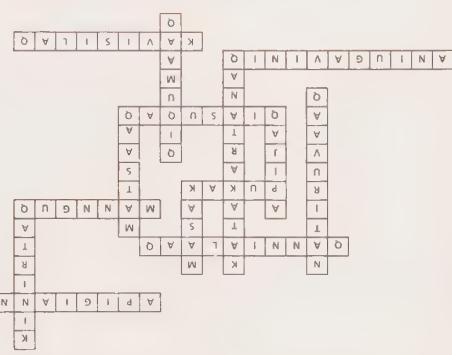
- a) If Nunavut's area is 2 million square kilometres, and Canada's is 9,970,610 square kilometres, roughly what percentage of the land mass is Nunavut? (hint: divide 9,970,610 by 2 million)
- b) 17,500 Inuit will live in Nunavut, out of a total population of 22,000. What fraction of the population is Inuit?
- c) What is the capital of Nunavut?
- d) Three national parks will be created within Nunavut's borders. How many national parks will Canada then have?

## Answers #4

- a) 20 percent or 1/5 of land mass
- b) 4/5 or 80 percent
- c) Iqaluit (pop. 3,600)
- d) As of August 1997, there were 38 national parks and several other areas set aside.

Nunavut's three parks will bring the total to at least 41.

## SOLUTION TO KRISSKROSS



This information is also available through the Internet at <http://www.inac.gc.ca>

# information

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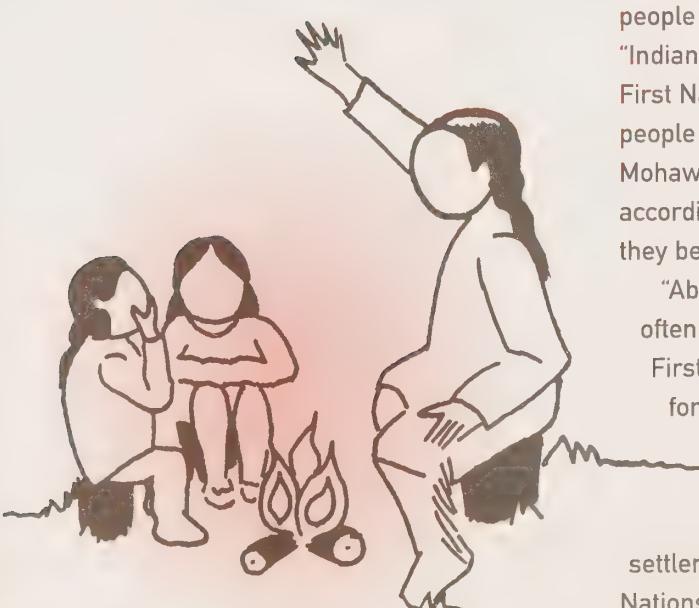
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Publication

## First Nations People of Canada



### Who are the First Nations people of Canada?

First Nations people are descendants of the original inhabitants of Canada who lived here for many thousands of years before explorers arrived from Europe.



### canadian fast facts

First Nations people of Canada are the people who used to be called "Indians," but this term is now considered incorrect by some. Early explorers thought they were in India when they landed in North America, so they called the original inhabitants "Indians." Many people who were misnamed "Indians" now prefer to be called First Nations. First Nations people identify themselves as Mohawk, Cree, Oneida, and so on, according to the tribe to which they belong.

"Aboriginal" is a term you will often hear. This term includes First Nations; Inuit, who were formerly called "Eskimos"; and the Métis, who are descendants of European fur traders and settlers who married First Nations women in the early days

of our rich Canadian history.

When the census was taken in 1991, 1,002,675 people in Canada identified themselves as Aboriginal, which is 3.6 percent of the Canadian population.

### How many First Nations people are there in Canada?

There are 610,874 First Nations people in Canada. Most First Nations people – 354,369 (58%) – live in First Nations communities which are also called "reserves." The other 256,505 (42%) live mainly in the larger cities.

### How many First Nations communities are there?

(Read carefully – a quiz is coming!)

There are 609 First Nations communities. Here are the numbers of communities in each province and territory:

## storytelling time

Storytelling is a traditional way of transmitting information among First Nations people.



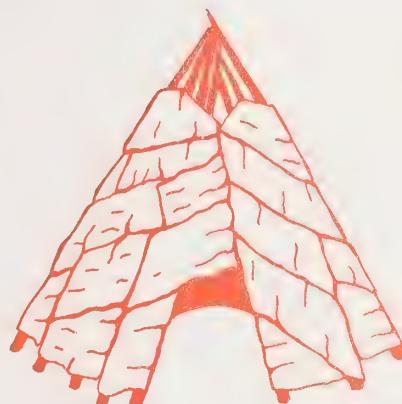
### Duma and His Mi'kmaq canoe

Hi, kids! I'm Duma. That is a Mi'kmaq name, and this is my Mi'kmaq canoe. Actually all Algonquin peoples used this kind of canoe. It is made of birchbark, which means that it is lightweight and easily portable. Canoes had to be easy to carry in the old days because canoe travellers had to be able to carry their canoes overland between lakes and rivers. This activity is called "portage" which means, "to carry." To make this kind of canoe you have to stitch birchbark sheets together around a wooden framework using specially prepared white spruce root as binding material. You make the canoe waterproof by putting on a coating of heated spruce gum and grease. Birchbark canoes are prepared using materials that you can easily find in the woods. You can make a temporary raincoat out of birchbark if you need one.

My canoe is special because it takes you on an unusual journey. Welcome aboard! Come along with me into the past!



There were no highways in the early days of Canadian history. The original inhabitants of our wonderful country used the rivers and lakes as highways. That's why we are in a canoe. On this trip we will see two of the kinds of dwellings the original inhabitants of our country lived in.



Look ahead! We are approaching the Mi'kmaq village of Whycocomagh on the Bras d'Or Lakes in Cape Breton, Nova Scotia. Mi'kmaq people and other Algonquin peoples lived in cone-shaped wigwams

like these. Wigwams are simple to make, and are easily portable. People who know how can erect a wigwam in an hour. Here's how you do it. First you make a cone-shaped framework of poles and cover this framework with birchbark, caribou skins, or woven rush mats. (Rushes are sturdy, grass-like plants.) Then you place evergreen boughs on the floor to keep the dampness out, but leave space for a hearth, the place where the fire is made for cooking and heating. Next you cover the sweet-smelling boughs with rush mats or fur rugs. You store your belongings around the edges under the poles, high off the ground to keep them dry. Then you make a hole in the roof to let fresh air in, and even more important, to let smoke out! There's nothing worse than a wigwam full of smoke!

Now we are moving very, very quickly along the surface of the sparkling water. Journeying westward along the St. Lawrence River we come to the Iroquoian village of Hochelaga. (This is where the city of Montreal stands today.)

Hochelaga is full of longhouses.

You can see that these dwellings are quite different from the Algonquin wigwams. Several men are required to erect one of these dwellings.

Longhouses were big

because

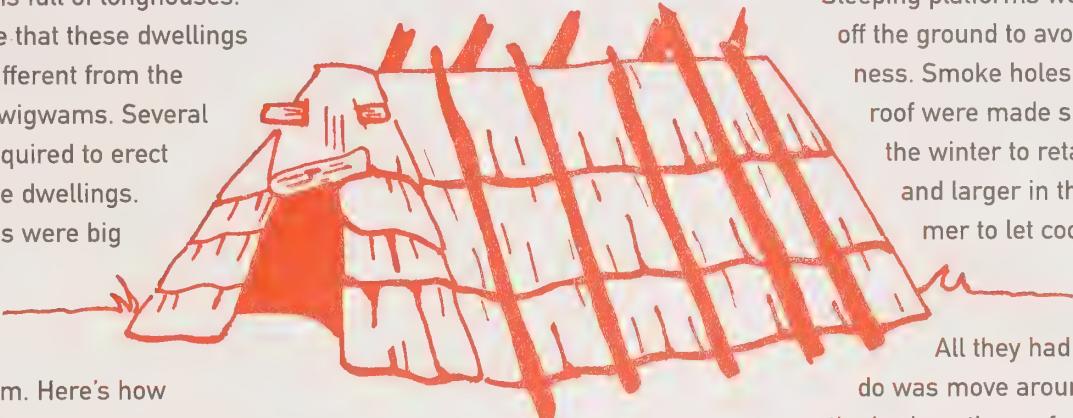
large

families

lived in them. Here's how

the Iroquois erected a longhouse.

First they erected parallel lines of poles, and then bent these towards each other to form a frame in the shape of an upside-down U. More poles were added to form a roof. Then the roof was covered with elm or cedar bark. A row of hearths ran the length of the house.

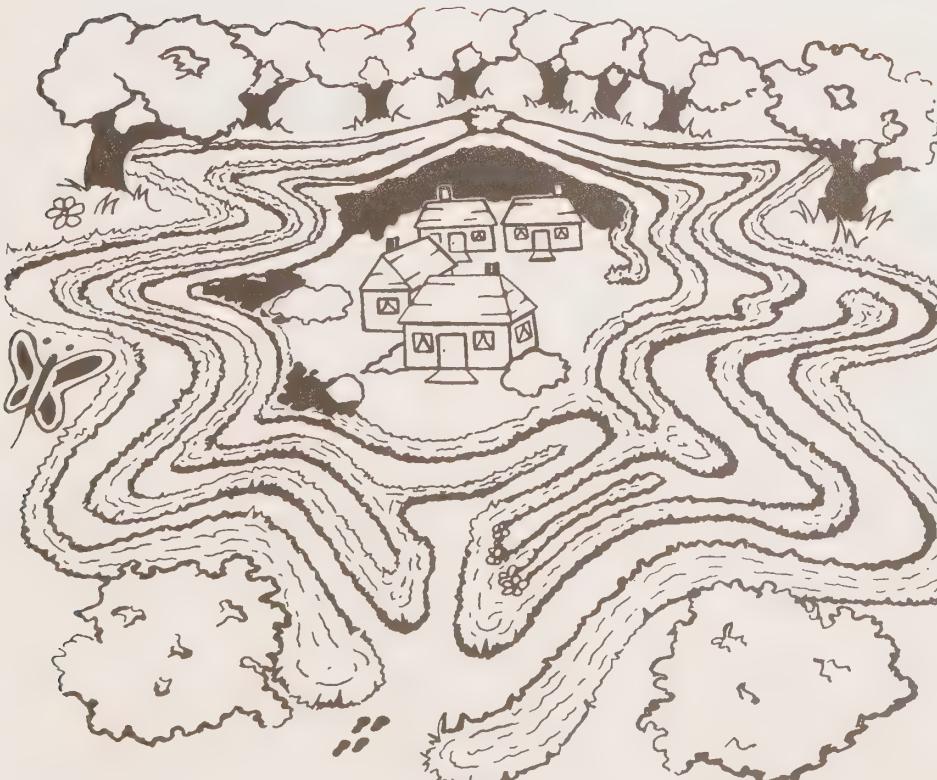


Sleeping platforms were built off the ground to avoid dampness. Smoke holes in the roof were made smaller in the winter to retain heat, and larger in the summer to let cool air in.

All they had to do was move around the bark on the roof.

We are moving quickly over the shining water again. Now we are back at a familiar shore, and it is time to go. I enjoyed exploring with you in my special, time-travelling, Mi'kmaq canoe. 'Bye.

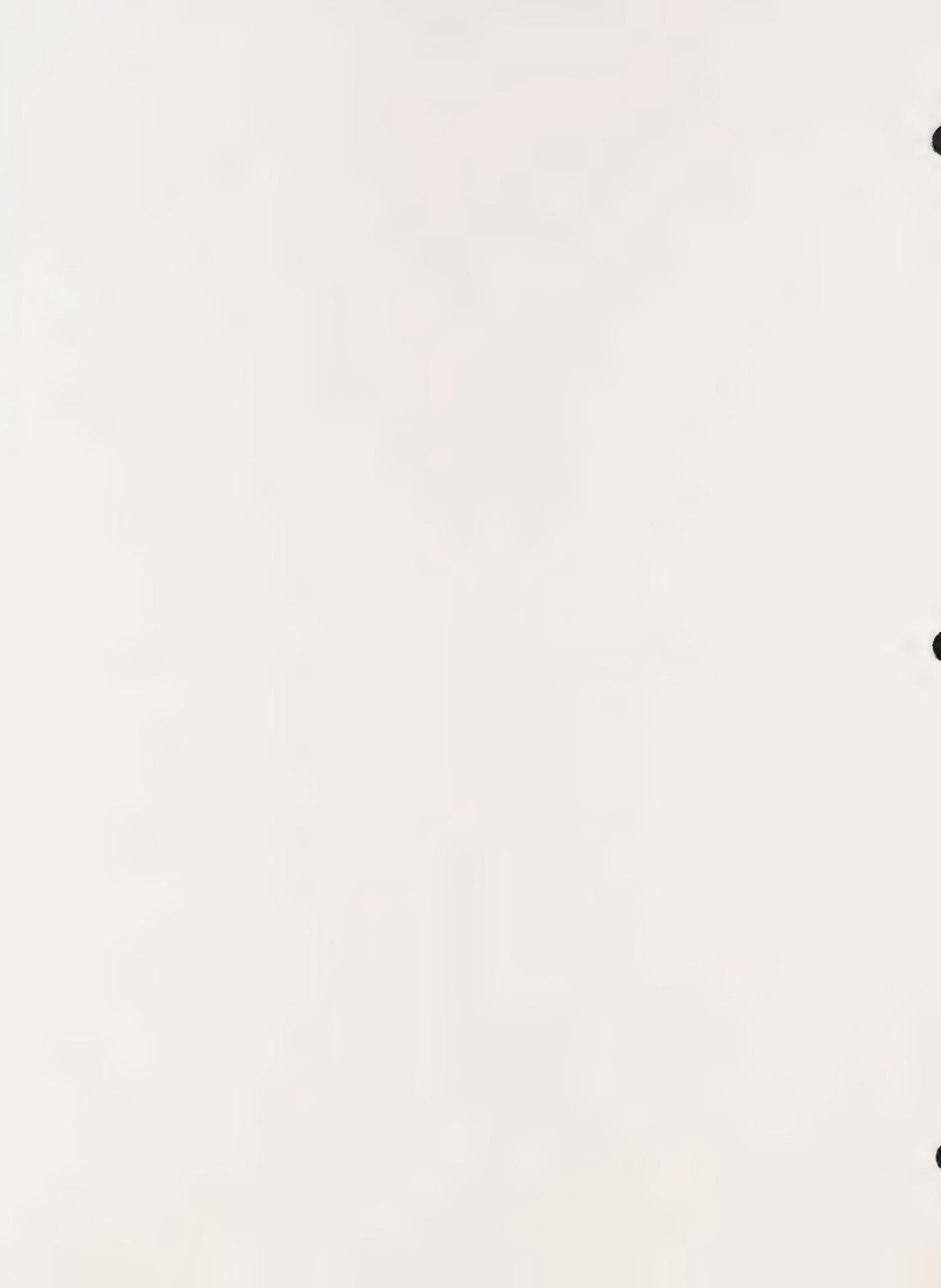
## Activities for Grades 5-6



### Activity #1

#### **fINDING YOUR WAY THROUGH THE WOODS**

Night is falling and we need to get back to the village quickly! This is our map. Can you find the most direct route to the Kitigan Zibi Anishinabeg Algonquin village near Maniwaki, Quebec?

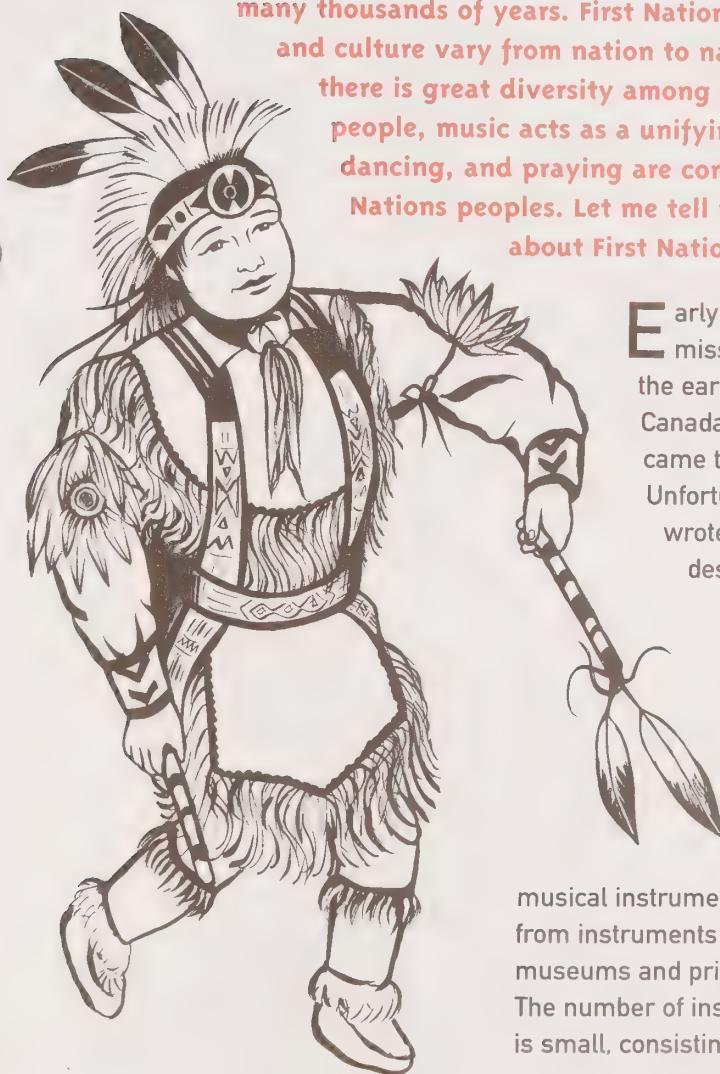


# information

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## First Nations Music in Canada

The First Nations people have been living in what we now call Canada for many thousands of years. First Nations language and culture vary from nation to nation. Although there is great diversity among First Nations people, music acts as a unifying force. Singing, dancing, and praying are common to all First Nations peoples. Let me tell you of this in a story about First Nations music.



musical instruments comes to us from instruments preserved in museums and private collections. The number of instruments is small, consisting of

membranophones (which just means drums!) and *idiophones* (which are noisemakers such as rattles, rasps, and clappers).

Many of us have played with a membranophone, or drum. It may have come from a toy store, or we may have made one from a pot, pan or cardboard box. In this case, our creation would be both a membranophone and an idiophone! Idiophones are instruments made on the spur of the moment out of materials that are easily available. Some of us have made other creative idiophones. An example is creating a "mouth organ" by placing a sheet of thin paper over a clean comb and blowing on the paper to produce distinctive sounds. Finding objects that produce a musical note is fun. We soon learn that holding a piece of grass taut between our thumbs and blowing hard produces a funny sound. Blowing across the top of a bottle creates foghorn sounds. Moistening the edge of a crystal glass then running your finger around it will produce a ringing musical note.



Indian and Northern  
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Canada

and so will strumming or plucking an egg slicer. Several kids together could create a unique kitchen symphony! Can you think of other idiophones?

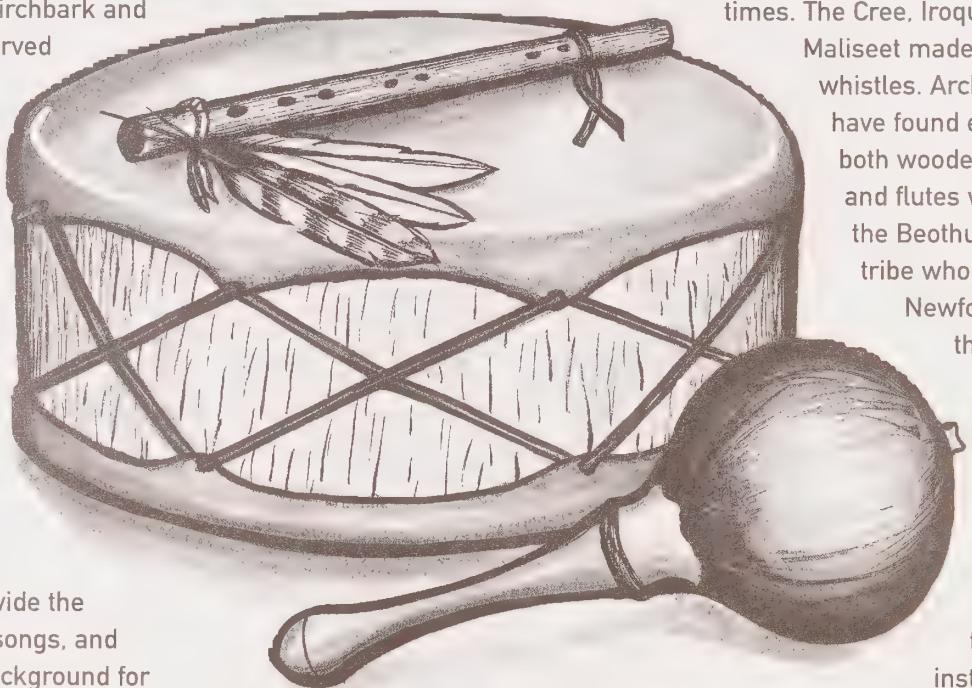
Traditionally, First Nations people, being resourceful and creative, used the materials at hand to make their instruments. They made gourds and animal horns into rattles; many rattles were elaborately carved and beautifully painted. In woodland areas, they made horns of birchbark and drumsticks of carved antlers and wood. Drums were made of carved wood and animal hides.

Drums and rattles are percussion instruments traditionally used by First Nations people. These musical instruments provide the background for songs, and songs are the background for dances. Many traditional First Nations people consider song and dance to be sacred. For many years after Europeans came to Canada, First Nations people were forbidden to practise their ceremonies. That is one reason why little information about First Nations music and musical instruments is available to us.

Today, a revival of pride in First Nations art and music is taking place. First Nations people are recovering the knowledge, history

and beauty of traditional First Nations art, music and musical instruments.

Drums are closely associated with First Nations people. Some people say, "Drumming is the heartbeat of Mother Earth." First Nations made a great variety of drums. Healers sometimes use miniature drums. There are also tambourine-shaped hand drums, war drums, water drums, and very



large ceremonial drums. Their size and shape depends on the First Nation's particular culture and what the drummer wants to do with them. Many are beautifully decorated.

In many First Nations cultures, the circle is important. It is the shape of the sun and moon, and of the path they trace across the sky. Many First Nations objects, such as tipis and wigwams, are circular in shape. Traditional villages were

often arranged with the dwellings placed in a circle. To this day, many First Nations people hold meetings sitting in a circle. Meetings often begin with a prayer, with the people standing in a circle holding hands.

Hand-carved wooden flutes and whistles are less common than drums, but are also a part of First Nations traditional music. Ojibwe men played flutes to serenade girlfriends and to soothe themselves and others during hard times. The Cree, Iroquois and Maliseet made and used whistles. Archaeologists have found evidence that both wooden whistles and flutes were used by the Beothuk, an extinct tribe who lived in

Newfoundland until the early days of European settlement.

The human voice, however, is the primary instrument of all

First Nations. As it is in most ancient cultures, singing is the heart of First Nations music.

Every song had an original owner. Songs belonged to a society, clan, rite, ceremony or individual. In some cultures, one could buy the right to sing a song owned by an individual. The original owner would then teach the buyer to sing the song. Many traditional songs are still sung by First Nations people who follow traditional ways.

## Activity #1: Quiz

Membranophones are

Idiophones are

Three kinds of First Nations membranophones are

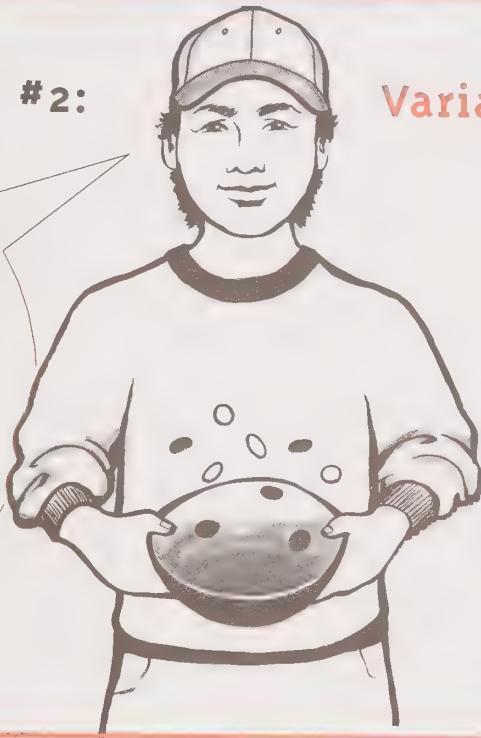
Please fill in the blanks.

Two examples of First Nations idiophones are

The primary First Nations musical instrument is

## Activity #2:

"Hi, I'm Duma. That is a Mi'kmaq name. I am going to teach you my variation of an ancient First Nations game called "Paquessen." The Algonquin First Nation people of northeast Quebec originally played this game. People of all ages like this game and any number of people can play."



## Variation of an Ancient First Nations Game

You will need:

- 9 flat white buttons
- Red nail polish
- 1 large wooden bowl
- A blanket
- Counters (the number may vary)

(Counters are tokens to keep score. You can make them by cutting pieces of cardboard into two-by-two-inch squares, or you can use bottle caps).

- Paint one side of each button with red nail polish
- Choose a scorekeeper.
- To start the game, each player in turn places the nine buttons in the bowl and says which colour, red or white, he or she chooses.
- The player holds the bowl and suddenly throws the buttons in the air, letting them fall on the blanket.
- The player counts the buttons by colour.
- The scorekeeper keeps score by writing each player's count on a piece of paper.

The player with the highest score wins the round.

- All the other players pay the winner of the round with one counter each.
- The winner of each round sings a short song while the others listen.
- Play the game for as many rounds as you want or until one player has more counters than any other player.
- At the end of the game, the final winner of the game (the person with the greatest number of counters) tells a short story while the others listen.

"I enjoyed sharing this First Nations game with you. Have fun with it! Bye!"

# Contributions of First Nations Music to Canadian Culture

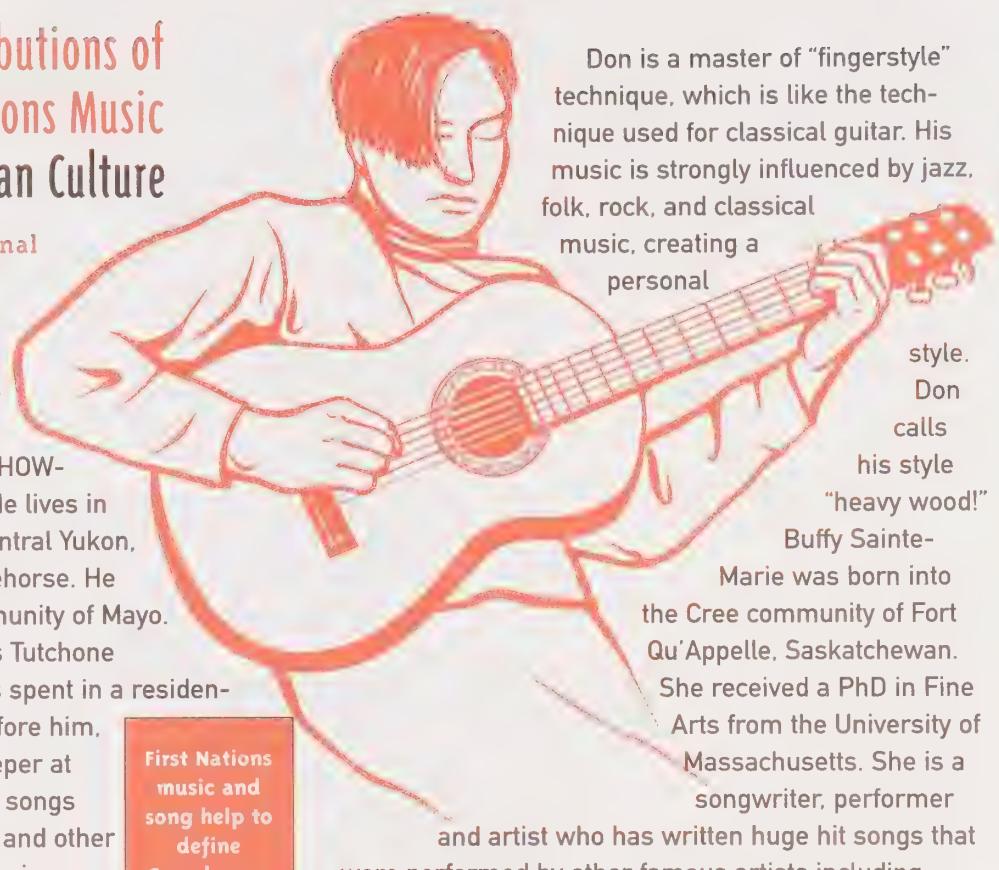
## Profiles of Selected Aboriginal Musicians

First Nations singer and storyteller Jerry Alfred helps to preserve First Nations language and traditions. Jerry is the Northern Tutchone (too-SHOW-nee) "Keeper of the Songs." He lives in Pelly Crossing, a village in central Yukon, 300 kilometres north of Whitehorse. He was born in the nearby community of Mayo.

Jerry managed to keep his Tutchone language despite many years spent in a residential school. Like his father before him, Jerry was named a Song Keeper at birth. A Song Keeper collects songs and sings them at potlatches and other First Nations ceremonial occasions. A self-taught guitarist, Jerry combines modern guitar techniques and the traditional music of his people. His 1994 recording, "Etsi Shon" (EET-see-shon) or "Grandfather Song" helps to keep his language and the spirit of his people alive.

Don Ross, guitarist and composer, is the son of a Mi'kmaq mother and a Scottish immigrant father. He is a band member of the Mi'kmaq community at Millbrook, Nova Scotia. Don was born and raised in Montreal and speaks both French and English. He earned an honours degree in fine arts (music) at York University in Toronto. He is one of the most respected musicians in Canada and is known as one of the top guitarists in the world. In September 1996, Don won the prestigious U.S. National Fingerstyle Championship for the second time and is the only guitarist to have done so. In 1988, Don was the first Canadian, and first Aboriginal person, to win this prize.

First Nations music and song help to define Canada as a distinctive country. First Nations music and song are often part of major international events.



Don is a master of "fingerstyle" technique, which is like the technique used for classical guitar. His music is strongly influenced by jazz, folk, rock, and classical

music, creating a personal

style.

Don

calls

his style

"heavy wood!"

Buffy Sainte-

Marie was born into the Cree community of Fort Qu'Appelle, Saskatchewan. She received a PhD in Fine Arts from the University of Massachusetts. She is a songwriter, performer

and artist who has written huge hit songs that were performed by other famous artists including Elvis Presley, Barbra Streisand, and Neil Diamond. Her song, "Up Where We Belong" won an Academy Award.

Buffy has earned many other awards, including the United States award for Lifetime Musical Achievement in the Arts. She has also received a medal of recognition from Queen Elizabeth II. France named her "Best International Artist of 1993." Buffy continues to draw large crowds to her performances. In Denmark, 100,000 people attended a concert! But she has never forgotten her beginnings and her people, and she regularly performs in the smallest First Nations communities. Nor does she forget other musicians. In 1993, she helped to create a special award category within the Juno Awards competition to recognize the best recordings of Canadian Aboriginal musicians.

Buffy received a Lifetime Achievement Award in Arts at the 1998 National Aboriginal Achievement Awards.

These and other First Nations artists serve as role models for all Canadians, not only First Nations.

# information

## Aboriginal Sports: Timeless Play



Just imagine walking across a grassy field. You sense something unexpected happening. The air is more crisp and fresh, the sun is brighter, and the ground feels charged with energy. Right before your eyes, there is a sudden swirl of tiny dots of lights and colours that spiral open to form a tunnel that passes around you.

ball back and forth. You realize it's lacrosse but the men are dressed differently, wearing moccasins and clothing made from animal skins. There is the smell of roasting deer meat and Iroquoian corn soup coming from a distant fire.

the game. You quickly prepare yourself for the shot. The forwards make a quick pass. You dive to the side trying to block the shot but the player skilfully throws the ball between the goal poles. They cheer, while you turn to fetch the ball.

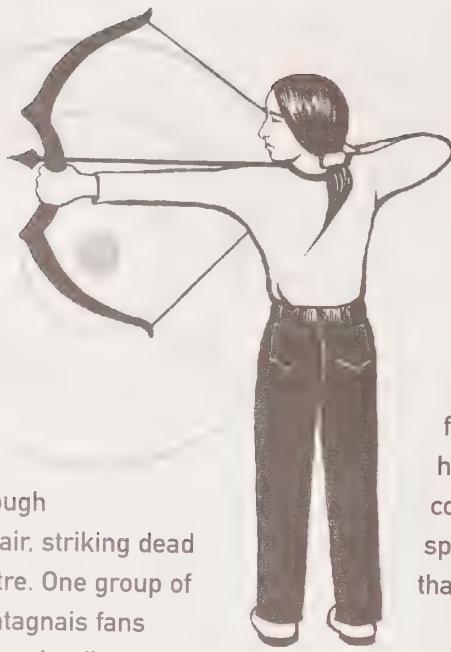
Then everything melts into a blur of spinning colours and lights, finally settling on grey-blue walls. Several reporters are asking Reggie Leech questions about the game. Leech, of the Philadelphia Flyers, played 606 NHL games, scoring 306 goals. Like Ted Nolan, Gino Odjick, and many other First Nations people, he took up the sport of hockey with intensity, gaining recognition for his skills.

The camera flashes grow brighter and brighter until there is only light. Below, you see land growing more and more vast as you descend. A group of people watch an archer draw his team's 21st and final arrow. As he pulls the bowstring taut, you settle into the arrow, feeling at one with it. With steady hands, he aims at a target almost 50 metres away, then the trees blur as you slice

The field is still there but it's not the same. The surrounding houses, factories, cars, and city noises are gone. You hear shouts and laughter from behind. Turning, you see a group of young men playing a game that seems familiar. They carry wooden racquets resembling miniature snowshoes, and run quickly, passing a rawhide

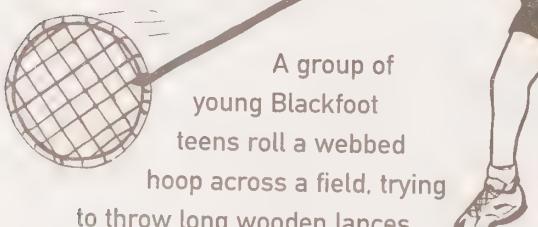
Calling out excitedly, two forwards race past a defenceman toward the goal, approaching you — you're in





through the air, striking dead centre. One group of Montagnais fans cheers loudly, and teases the losing team in a friendly way. They are not poor sports; it's part of the game. The losing team joins in the laughter, then challenges for a second round, each team gathering up its arrows.

The archer retrieves the winning arrow and in his eyes you catch a gleam of widening sunlight that opens again into the tunnel. You follow a dancing point of light until your feet land softly on a grassy plain.



A group of young Blackfoot teens roll a webbed hoop across a field, trying to throw long wooden lances through the target as it speeds away. They are strong, agile, and accurate. The next two competitors are ready; you roll the hoop and one lance passes through it.

barely touching the webbing. This is the sport of great hunters, a game that helps them in the hunt. The next two people prepare to throw and as you watch, you see something beyond the rolling hoop, a change in the grassy field. The circle within the hoop grows, blurring the colours until it looks like a spinning gold and blue marble that pulls you inward.

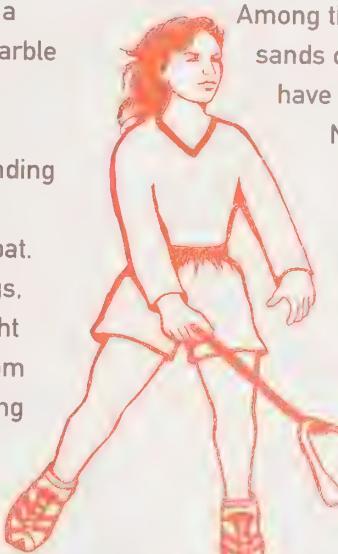
People cheer. You're standing behind home plate where a Mi'kmaq girl gets ready to bat. The pitch comes. She swings, sending the ball into the right field. The ball is grabbed from the grass and thrown, coming toward first base as the girl slides. "Safe!" the first-base umpire shouts to a round of applause.



The image changes. In the distance you see girls running, playing with what looks like two balls wrapped together in a piece of rawhide. It's a game called double-ball, often played by Plains Cree girls. As you watch them, the image grows until you are standing on the same field. The girls pick up the double-ball with sticks, making skilful passes as they work their way up the long

field until they are close enough to throw the double-ball over the goal line for a point.

Their cheering becomes louder until it rings in your ears and you sense people laughing and playing all around you. There are track and field events, wrestling, volleyball, baseball, and lacrosse games going on.



Among the many thousands of people who have gathered for the North American Indigenous Games, there are 5,000 young Aboriginal athletes taking part in the events. You see and sense the competitive spirit around

you, and it strikes you that in competition, they are having fun.

The image changes. Lights and colours spiral until you are looking through time where you see images of Ojibwa people hand wrestling and leg wrestling. You see Haida people racing in war canoes. And you watch people from all First Nations enjoying a vast number of games they played long before Christopher Columbus arrived, games that still exist today such as ice shinny, which is still played but also became ice hockey.

# information

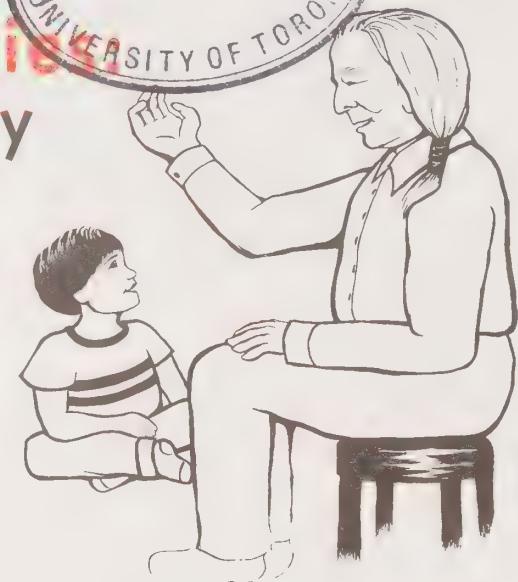
## Legends and Stories Part of an Oral History

The wind howls, blowing the snow that has been falling for three days. The nights are long and cold now. But inside, a warm fire lights the faces of the people gathered around it, throwing dancing shadows behind them. The children listen to a man with long grey hair who tells them of when the Windigo came.



Afterward, he tells another story which combines entertainment, history, lessons, and food for the spirits of his listeners. The children learn without being told the answers. They must draw conclusions on their own, because one day they will be the storytellers.

When the children finally fall asleep, the image of the Windigo remains with them, creeping into their dreams. It is a frightful, huge spirit creature with a heart made of ice, that is capable of pushing trees over with its bare hands. Its howl is like the winter wind, its hunger great. Some people say it comes as an ice skeleton or comes covered in bark, pine needles, and moss, while others say it is a person with the spirit of the Windigo inside. But the children, although frightened by the thought of it, come to understand why it came. They will remember to respect nature and take no more than they need from the



forest, lest they call the Windigo to return once more.

The stories differ from nation to nation, but Windigo visited many First Nations, and some voyageurs. When people are greedy and take too much from the land, you can still hear its roar in the forest and you will, from time to time, find trees pushed over where it passed.

It is nothing like Nanabush, a mighty magician and trickster of the Ojibwa people who taught many lessons. As much as he was powerful and clever, he was also good at getting in trouble, such as when he persuaded the geese to carry him south for the winter. Upon returning, he disobeyed the geese and looked down to the earth, and suddenly



found himself falling. Luckily, he landed on something soft — a bear just awakening from its winter sleep.

In his tricks and errors there are lessons. Nanabush teaches much about birds, animals, trees and the world — including its creation. Some stories explain why things are the way they are, such as the Iroquoian story of why the rabbit and owl look the way they do. The Creator was making each wild creature as it wished, fashioning the rabbit's long ears and long fast legs, but the owl was impatient.

It wanted to be the most beautiful bird, and interrupted the Creator who had given the rabbit its long ears and only its long back legs. When the owl insisted on how it should appear, the Creator grew angry and gave it the opposite of what it asked, making its eyes wide, its feathers dull, its neck short, and its song drab. Rabbit, frightened by the Creator's anger with the owl, fled before he had all of what he requested and forever hops on long back legs.

Legends tell us that when people of the West Coast disobeyed Raven, they were punished. There came a great flood, when the tides climbed higher and higher until only one family remained clinging to a mountain top, eating the few fish they were able to catch. When the waters fell, they were able to travel back to their homeland in the one canoe that had not been destroyed. They became the Haida people, listening to and obeying Raven.

The Bella Coola explain how the scattered islands on the West Coast came to be in a story of how the people once grew selfish and did not help

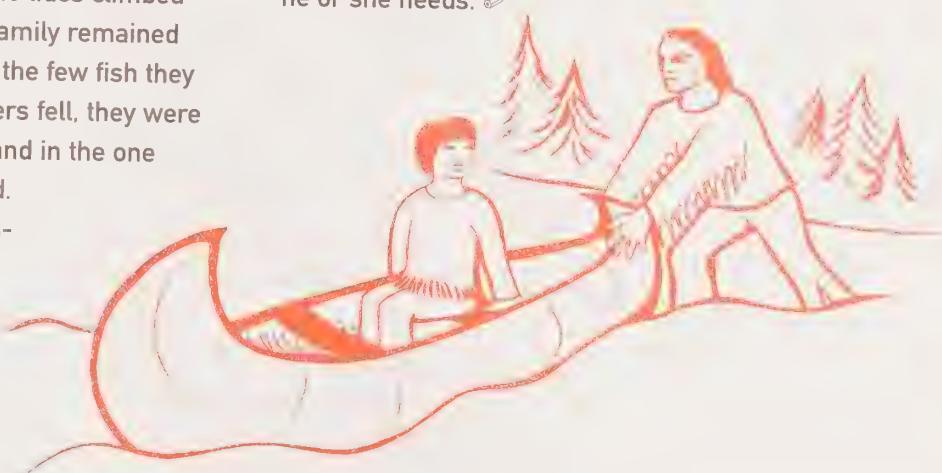


one another. An uncle, thinking to rid himself of the surviving son of his brother, left the boy to drift in a canoe, but the eagle people found the child and raised him. He grew big and strong, and the eagle people taught him to fly. Eventually, he returned to his people and swooped down on his selfish uncle. All the people of the village clung to each other in fear, only to be lifted away.

As the eagle-man with the people flew off across the water, the people fell one by one, becoming scattered islands in the ocean.

The stories may be entertaining, but as the children fall asleep, they know how many things came to be and they know their history, one that has been passed through countless generations, told by the storytellers that they will one day be.

From the creation of the people, animals and land through to lessons on life, the First Nations have many stories that perhaps sound as unusual to some as the story of when monkeys became people does to others. The stories are said to be food for the spirit — seeds planted in each person that one day come to life, preserving the First Nation's culture. And in the teachings, each person finds the lesson he or she needs. ☺



This information is also available on the Internet at: <http://www.inac.gc.ca>.

# information



## Nunavut, Canada's Third Territory "North Of 60"



On April 1, 1999,  
Canada created  
a third territory called Nunavut,  
which was carved out  
of the central and eastern area of  
the Northwest Territories (NWT).

Inuit make up 85 percent  
of Nunavut's population.

Nunavut means  
"our land" in Inuktitut,  
the Inuit language.  
Inuit believe they must give equal respect to  
the spirits of the land, animals and plants.  
These beliefs guide Inuit in using the land,  
sea and other resources wisely. Inuit want to  
continue their traditional use of the land –  
hunting and trapping as their ancestors  
have done. In the face of resource exploration,  
Inuit are concerned about losing their  
traditional way of life.

### NUNAVUT

In the 1970s, Inuit began  
to organize in response  
to the fast-paced  
changes taking place  
in the north and  
affecting their lives.  
Some of the Inuit's  
concerns were about  
how oil, gas and  
mineral exploration in  
the north would affect  
them. They also feared that  
their cultural well-being, so  
strongly tied to the land,  
was at risk.

In 1992, Inuit of the eastern Arctic began  
writing a new chapter in the story of Canada  
when they reached an agreement with the  
Government of Canada to create a new  
territory called Nunavut in 1999. Nunavut  
covers one-fifth of Canada — 2 million square  
kilometres, about three times the  
size of the island of Newfoundland —  
and is home to some 25,000 people, including  
21,250 Inuit. It has 28 villages or communities,  
including the capital, Iqaluit, located on  
Baffin Island. That's where the territorial  
government is. About 4,500 people live in  
Iqaluit.

### INUIT

For many years Inuit in Canada were called  
Eskimos. Today, these northern peoples  
are referred to as "Inuit," the Inuktitut  
word for "the people."





Today, most Inuit use snowmobiles instead of sleds and dog teams, live in houses instead of igloos and wear snowmobile boots and commercially made parkas. But some still follow traditional ways and wear traditional dress.

A favoured coat, for instance, is the *amautik*, a parka with an oversized hood. Women with young children like this coat because the large hood acts as a built-in baby pouch to carry their babies! Another favourite item is an *ulu*, a semi-circular knife that Inuit women

have used for centuries and still use today to cut up seal meat. And while young children watch television, their grandmother chews a caribou skin to make it soft before turning the skin into moccasins.



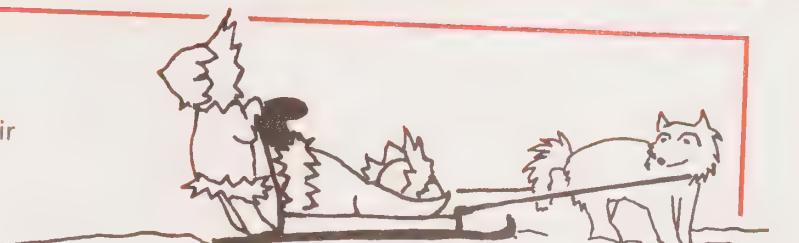
Today's Inuit strive to transmit the heritage of their ancestors to their children. In school, children learn Inuktitut as well as English. Community Elders teach life skills courses to ensure that young Inuit learn about their culture. Students gain practical experience in such traditional skills as hunting, butchering and skinning of slain animals, and preparation of Inuit food.

## Activities for grades 5-6 on Nunavut

### Activity #1

Inuit were very clever in making use of all their resources. Antlers, for instance, became fish hooks, and bones were turned into toys. But antlers and bones had other uses as well. Can you think of different ways to turn the animal parts listed below into clothes and tools? Be as creative as you can!

- antlers
- bird bones
- fur
- sealskin
- fat
- intestines (waterproof!)
- sinew (these are stringlike tendons that join bone to bone)



"Wood was so scarce, some Inuit used frozen fish wrapped in sealskin as dogsled runners. Talk about fish to go!"

### Answers #1

Animal skins provided the basic materials to make tents and boats. Intestines were turned into waterproof jackets for kayakers. Caribou fur was used for parkas and pants, sealskin for boots.

Bird bones made excellent needles, and antlers became fish hooks or brakes for a dog sled. Sinew was used as thread. Animal fat was rendered into oil and used for heat and light.

Map #1



Rupert's Land

North-western Territory

Map #2



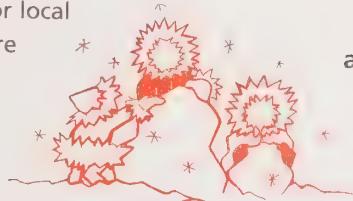
## Activity #2

As you can see in Map #1, the current NWT was once a much larger territory known as Rupert's Land and the North-western Territory. Compare this map to Map #2, noting how the larger land was divided into provinces and territories. Use coloured pencils to draw the lines across Map #1.

Over time, the NWT was divided into other provinces and a territory: Manitoba in 1870, the Yukon Territory in 1898, and the provinces of Alberta and Saskatchewan in 1905. The boundaries of the NWT changed again in 1912, following the northward extension of Manitoba, Ontario and Quebec. Now that Nunavut has been created, the western territory is still known as the Northwest Territories.

## Activity #3

During the winter, your local radio stations will broadcast snow conditions for your region or for local ski hills. Even if you're not a skier, you probably know what "fresh powder snow" looks and feels like. But just how frozen is a ski hill's "frozen granular base"?

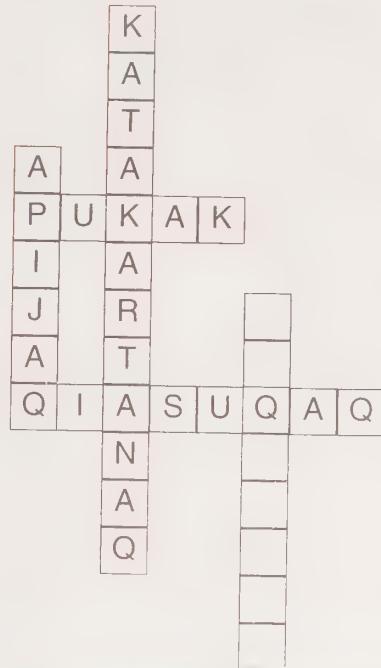


In English, we have very few words for snow, but in Inuktitut there are at least 14 words! Do you think "frozen granular base" is *aniugaviniq* (very hard, compressed and frozen snow) or *pukak* (crystalline snow that breaks down and separates like salt)? Here are the 14 Inuktitut words for snow. How many conditions do you recognize? Try drawing a picture of these different types of snow!

<i>aniugaviniq</i>	very hard, compressed and frozen snow
<i>apijaq</i>	snow covered by bad weather
<i>apiqiangnagaut</i>	the first snowfall of autumn
<i>katakartanaq</i>	snow with a hard crust that gives way under footsteps
<i>kavisilaq</i>	snow roughened by rain or frost
<i>kinirtaq</i>	compact, damp snow
<i>mannguq</i>	melting snow
<i>masak</i>	wet, falling snow
<i>matsaaq</i>	half-melted snow
<i>natiruvaaq</i>	drifting snow
<i>pukak</i>	crystalline snow that breaks down and separates like salt
<i>qannialaaq</i>	light-falling snow
<i>qiasuqaq</i>	snow that has thawed and refrozen with an ice surface
<i>qiqumaaq</i>	snow whose surface has frozen after a light spring thaw.

SOME OF THESE WORDS ARE ALREADY IN THE KRISSEKROSS PUZZLE.  
CAN YOU ADD THE RIGHT NUMBER OF BOXES AND  
PLACE THE REMAINING WORDS IN THEM?

5 letters	9 letters
masak	kavisiq
pukak	
6 letters	10 letters
apijaq	qannialaaq natiruvaaq
7 letters	11 letters
matsaaq	aniugaviniq
mannguq	
8 letters	12 letters
qiasuqaq	katakartanaq
qiqumaaq	
kinirtaq	apigiannagaut



## Activity #4 Nunavut Fast Facts

a) If Nunavut's area is 2 million square kilometres, and Canada's is 9,970,610 square kilometres, roughly what percentage of the land mass is Nunavut? (hint: divide 9,970,610 by 2 million)

b) 21,250 Inuit live in Nunavut, out of a total population of 25,000. What percentage of the population is Inuit?

c) What is the capital of Nunavut?

d) Three national parks will be created within Nunavut's borders. How many national parks will Canada then have?



## Answers #4

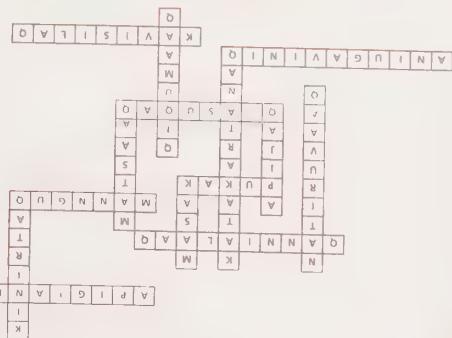
a) 20 percent or 1/5 of land mass

b) 85 percent

c) Iqaluit (pop. 4,500)

d) As of August 1997, there were 38 national parks and several other areas set aside. Nunavut's three parks will bring the total to at least 41.

## SOLUTION TO KRISSEKROSS



This information is also available through the Internet at [www.inac.gc.ca](http://www.inac.gc.ca)

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Cette publication peut également être consultée en français sous le titre : *Le Nunavut, troisième territoire du Canada au nord du 60<sup>e</sup> parallèle.*

# information

## Life in an Aboriginal Community



My  
name is Shaun  
and I come from  
the Blue Hill  
First Nation.  
We are members  
of the Cree  
Nation.



I belong to our Bantam  
hockey club, the Blue Hill Rangers.  
We travel to tournaments and games  
around the province and I find that First  
Nations communities are very different  
from each other.

On the other hand, life in some Aboriginal  
communities is much like that in any rural  
Canadian community. We go to school, play  
video games and ball and make plans for  
our future just like people everywhere.

But our community is special in that it  
is where my family has lived for generations.  
Aboriginal communities were originally formed  
by groups of families that lived together.  
Because of this, the old people can tell where  
someone comes from just by their last name.

We didn't always live right here in this  
community, but my ancestors lived in  
this part of the country and hunted and  
fished in the same territory as we do  
today. When I go out on the land with  
my parents, they tell  
stories of places and  
people that used to  
live there.

Unlike many  
First Nations, my  
ancestors were  
allowed to select  
their reserve when  
they signed their  
treaty. They chose  
this place because  
it was special. This  
is my homeland and I feel close to it.

We elect our band council that takes care of  
the reserve much like a town council. The big  
difference is that we make our election rules  
and all the members are allowed to vote even if  
they don't live here. Unlike in a small town, our  
people are still members of our community  
even when they move away.

Today Aboriginal people can't live off the land  
like they used to. Unemployment is one of our  
biggest problems. Some of our people have  
jobs in the community working for the band  
council or the school.



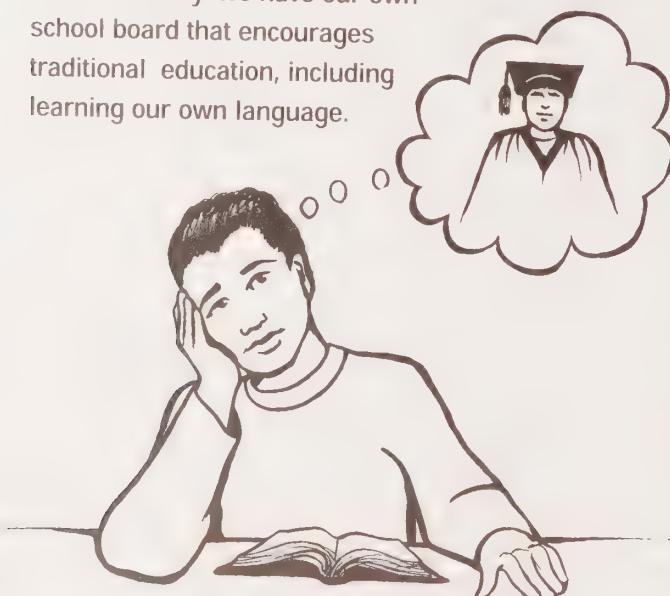
We also have a few farmers on the reserve, but it takes a lot of land to be a farmer and our reserve can only support a few. As a result, about half the members of our reserve have left and moved to the city. Our Chief and council are always looking for ways to create new jobs for

more of our people.

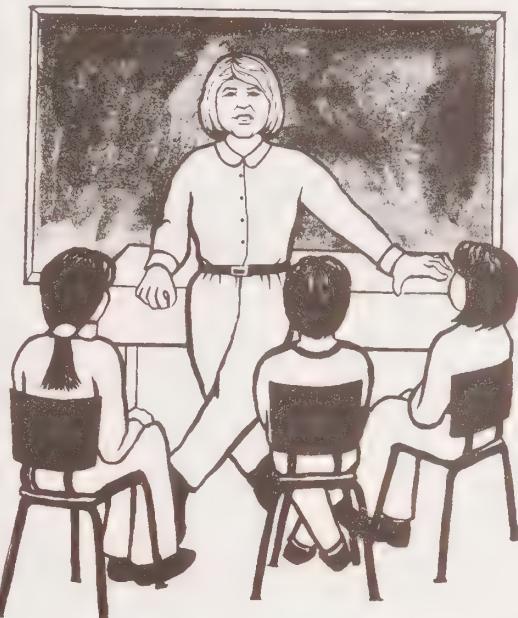
My mother is a teacher and my father drives a school bus.

A few years ago our band council took over our education program, and my mother was one of the people who went to university and became a teacher.

Our school is special because it is run by the community. We have our own school board that encourages traditional education, including learning our own language.



This means that Elders, including my grandparents, come into our class and tell us stories about the old days and how they lived back then.



After school some of us play hockey at our local rink. We have a team that belongs to a local league. We also have some girls on our team. The girls have their own volleyball team and they have done well. Last summer they were selected to represent the province at the North American Indigenous Games. They didn't win a medal but we were still very proud of them.

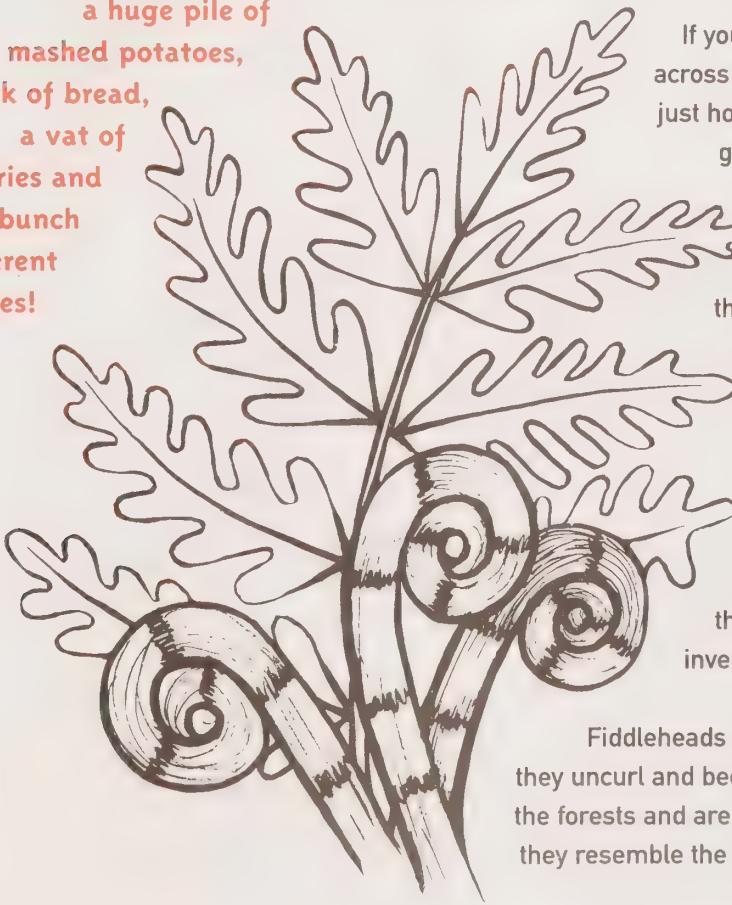
When I finish school I plan to go to university and become a teacher. I would like to combine my love of sports with my education and become a coach or gym teacher. I may have to move somewhere to get a job but this will always be my home. ☺

# information

## Chances are, it's Aboriginal! A Conversation about Aboriginal Foods.



When  
you sit down  
to a big feast to celebrate  
a holiday, many times  
the dinner will involve  
a large stuffed bird,  
a huge pile of  
mashed potatoes,  
a stack of bread,  
a vat of  
cranberries and  
a whole bunch  
of different  
vegetables!



**G**uess what? The meal before you is derived from traditional Aboriginal foods, although in a "wilder" state than you might be accustomed to. Wild turkey with wild rice stuffing, wild potatoes, wild cranberries, bannock or corn bread, squash, beans and, say, for dessert, some whipped wild berries.

If you were to take a culinary trip across the country, you'd find out just how much of what you take for granted as Canadian food products really are Aboriginal, going way back — even further back than when your parents were kids. Talk about variety! In Atlantic Canada, aside from the abundance of the ocean, there is a delicious plant that has been harvested and prepared by First Nations people for thousands of years before the invention of frozen vegetables.

Fiddleheads are tender young ferns before they uncurl and become big ferns. They grow in the forests and are called fiddleheads because they resemble the head of a fiddle!



Quebec is famous for maple syrup, and guess who first thought of taking the sap from a maple tree and turning it into something so sweet and tasty? If you guessed the Aboriginal peoples of Quebec, you'd be right. It makes for a real treat after a hearty moose stew.

There isn't much you can't do with a blueberry as a food product. It can go into a recipe for just about anything, sweet or sour, hot or cold.

It's fun to pick blueberries on a hot August day, just the way Aboriginal peoples in Ontario have been doing for generations. The beauty is that you can also set up your fishing rod to catch a mess of pickerel while you're off picking berries. The trick, of course, has always been to make sure enough stay in the basket for the trip home.

Wild rice is known as *man-o-min* to the Ojibwa people, who have harvested the grain in its wild state for thousands of years in the

traditional way from the waters of Ontario, southwestern Manitoba and Minnesota. *Man-o-min* comes from *Manitou* (The Great Spirit) and *meenun* (delicacy). Actually, it's really a grain, like wheat, not a rice like Uncle Ben's™.



The Ojibwa would paddle through the rice beds and sweep the long stalks of the plant over the sides of the canoe with sticks so the green rice would fall off and fill the canoe. Then they would let it dry on shore, roast it till it turned nut-brown, and toss it into the air from blankets, so

the husks would blow away in the wind.

Nowadays, wild rice is grown commercially in lake beds, but there's still something special about the way it used to be done, don't you think?

At one time, not too long ago, several million buffalo roamed across the Prairies. Some of the observers from back in the 1800s said they could see huge clouds that would darken the skies out on the plains, as if a big storm was brewing. The noise was deafening, too, just like thunder. But they were surprised to find out that the clouds were really not clouds at all, but dust kicked up by the buffalo herds. And the thunder was actually the noise of their hooves as the buffalo — "spooked" by something or someone — stamped away from danger. Canada may not have huge buffalo herds anymore, but Canada's Arctic has caribou herds which number in the hundreds of

thousands, and they roam across the North like the buffalo did across the Prairies years ago.

There aren't too many meats that are tastier than a buffalo roast done in a fire pit. Aboriginal peoples from the Prairies used buffalo for many different purposes, from making clothing and tipis, to containers and cord.

On the British Columbia coast, in the interior of the province and up in the Yukon, there is plenty of fish and seafood on an Aboriginal family

table. Salmon and trout abound, along with many other species, including succulent crab, char and clams. We're talking delicious, especially when they're done over an open fire or smoked.

Now there's one Aboriginal food product that is an absolute must. It's the Aboriginal staff of life, more commonly known as bannock.

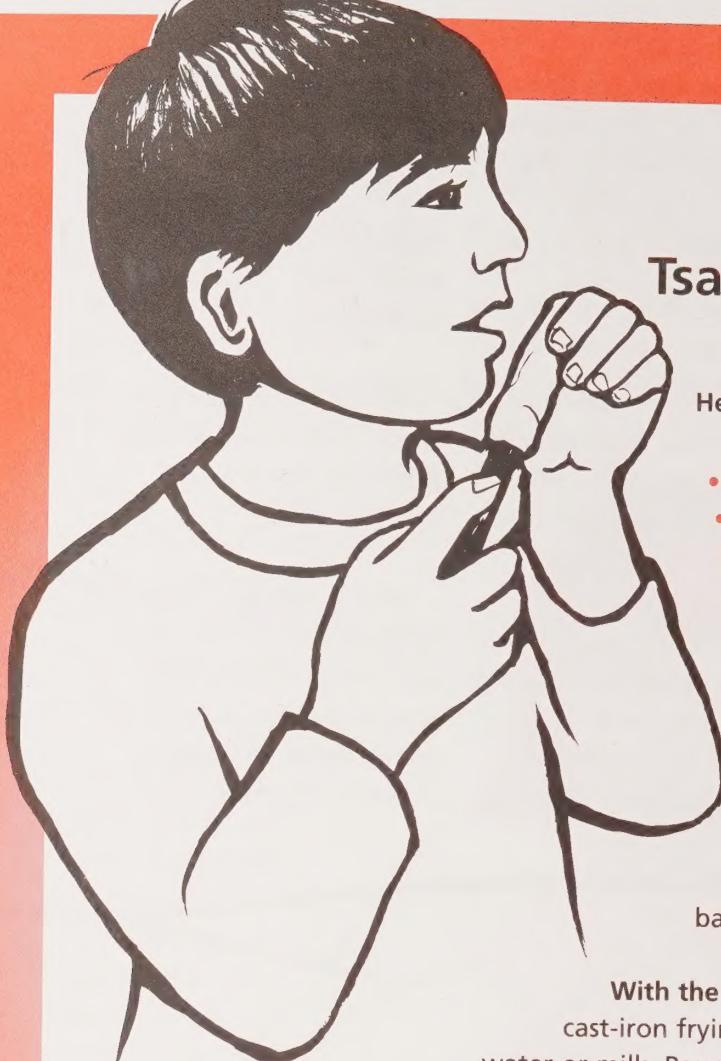
It is a bread that derives from the Scottish scone, first brought to Canada by the fur traders, and adapted to campfire cooking by Aboriginal people. It

can be made in all kinds of different ways and with all kinds of different ingredients to add a little zing to it. You can even make an "Aboriginal pogo" with it if you want. That's how versatile it is.

So let's put an Aboriginal snack together. Ask an adult to help you out. It will be fun and it's easy.

Here is one dish, suggested by World Culinary Olympics gold medal-winning chef Andrew George Jr., from the Wet'suwet'en First Nation in British Columbia:





## Tsaibesa's Bannock

Here's what you will need:

- 1 L (4 cups) all-purpose flour
- 25 mL (2 tablespoons) baking powder
- 5 mL (1 teaspoon) sugar
- 2 mL (1/2 teaspoon) salt
- 2 mL (1/2 teaspoon) bacon fat or lard
- 500 mL (2 cups) water or milk

Here's what you have to do:

In a large bowl, mix flour, baking powder, sugar and salt.

With the help of an adult, in a medium cast-iron frying pan, melt the fat and add the water or milk. Pour the water or milk into the flour mixture and mix thoroughly with a fork. If the dough is too dry, add more water.

Then turn the dough out onto a floured surface on the kitchen counter. Knead it for at least 3 minutes until it feels firm and the fat is evenly blended. Transfer the dough to the frying pan and pat it out to about 2 cm (3/4") thickness. Stab it all over with a fork.

With the help of an adult, bake the bannock at 180 degrees Celsius (350 degrees Fahrenheit) for 45 minutes to an hour, until it's golden brown.

Serve it hot. Spread with butter or strawberry jam and eat it warm.

***So'h ga nec kewh dalht!*** (Have a good meal! in Wet'suwet'en)

This information is also available on the Internet at: <http://www.inac.gc.ca>.

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